

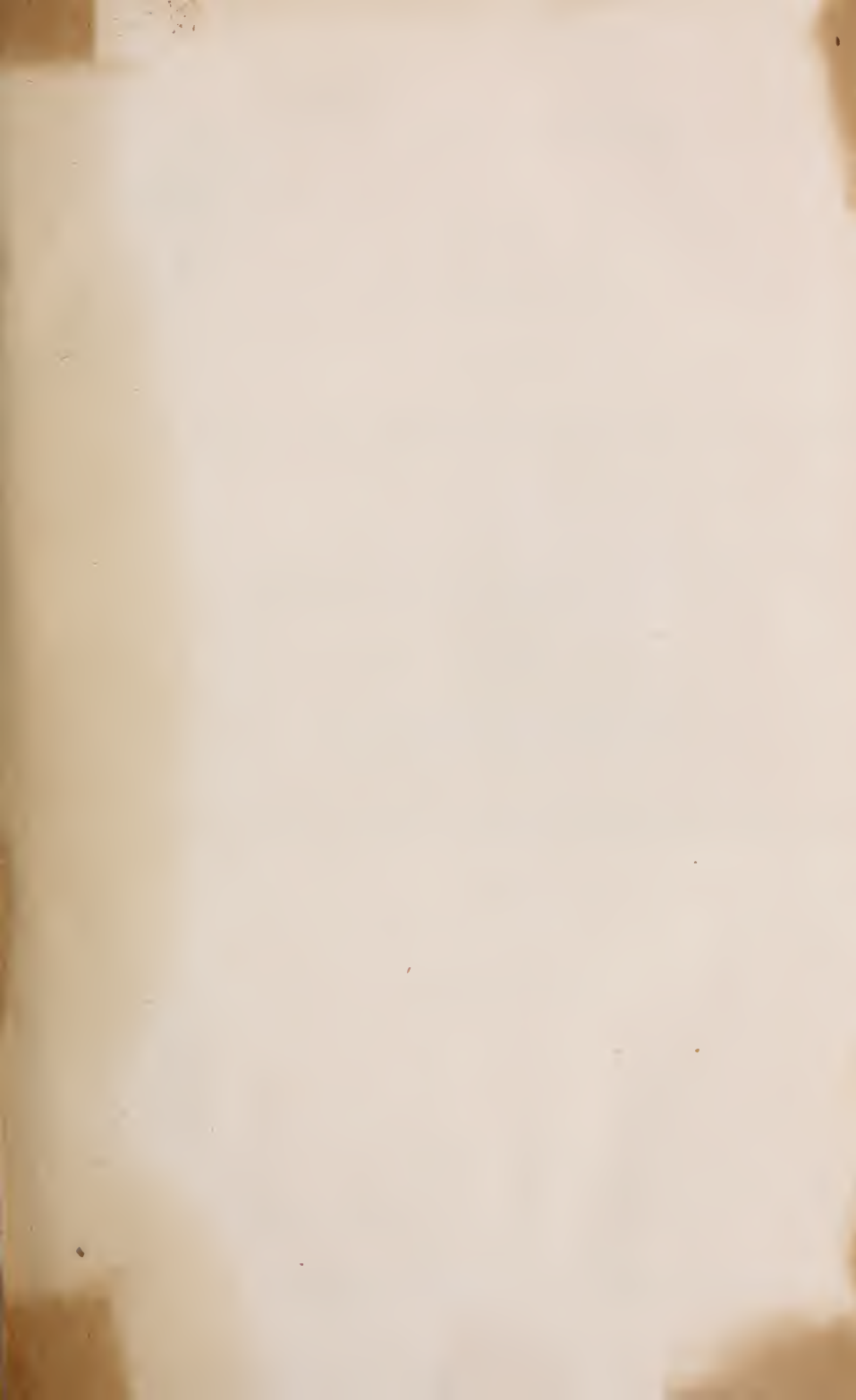
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THE
MISSIONARY CHRONICLE:
CONTAINING
THE PROCEEDINGS
OF THE
BOARD OF FOREIGN MISSIONS
AND OF THE
BOARD OF DOMESTIC MISSIONS
OF THE
Presbyterian Church:
AND A GENERAL VIEW OF OTHER BENEVOLENT OPERATIONS.

VOL. XIV.

NEW-YORK:
MISSION HOUSE, 23 CENTRE-STREET.
PHILADELPHIA:
MISSION ROOMS, 29 SANSOM-STREET.

1846.



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FOREIGN MISSIONARY CHRONICLE.

VOL. XIV.

JANUARY, 1846.

No. 1.

Board of Foreign Missions.

Home Department.

MEMBERS OF THE BOARD:—The Board consists of one hundred and twenty clerical and lay members, elected by the General Assembly; one-fourth being elected annually. The Rev. Samuel Miller, D.D., is the President of the Board.

EXECUTIVE COMMITTEE:—Rev. Dr. W. W. Phillips, Chairman, Rev. Drs. J. McElroy, J. J. Janeway, G. Spring, W. D. Snodgrass, and J. W. Alexander, Rev. D. Wells, and Messrs. J. Lenox, H. Auchincloss, D. W. C. Olyphant, and W. Lowrie.

BUSINESS OFFICERS:—Walter Lowrie, Esq., Corresponding Secretary, the Rev. Daniel Wells, Treasurer, and the Rev. John C. Lowrie, Assistant Secretary. Address—Mission House, 23 Centre-street.

AGENTS:—Rev. I. N. Candee, in the western and south-western Synods:—Address—New Albany, Ia. Rev. W. S. Rogers, in the western Synods:—Address—Oxford, Ohio.

PUBLICATIONS:—*The Annual Report* made to the General Assembly, published in June of each year.

The Missionary Chronicle, organ of the Foreign and Domestic Boards, published monthly: terms, for the Newspaper edition, fifty cents per year; for the Pamphlet edition, one dollar per year. Circulation—of the Newspaper edition, 6500 copies; of the Pamphlet edition, 350 copies.

The Foreign Missionary, a small newspaper, published monthly by the Foreign Board, at one dollar for eight

copies to one address, two dollars for twenty copies, three dollars for thirty-five copies, and five dollars for sixty copies: circulation, 13,000 copies.

RECEIPTS:—For the year ending May 1, 1845, \$84,513 95, of which, from the American Bible Society, \$3000, from the American Tract Society, \$1300. From May 1 to Nov. 1, 1844, the receipts of the Board were \$30,957 02.

Foreign Department.

MISSIONS:—*Texas:* the Rev. W. C. Blair, at Victoria; Rev. I. J. Henderson, at Galveston; Rev. J. W. Miller, at Houston.

Iowa and Sac Indians: the Rev. Messrs. W. Hamilton, S. M. Irvin, and Mr. F. Irvin, farmer.

Creek Indians: the Rev. Messrs. R. M. Loughridge and J. Limber.

Ottawa Indians: the Rev. P. Dougherty; Mr. H. Bradley, teacher.

Africa: the Rev. J. M. Connelly, and native assistants, at Setra Kroo; Rev. J. M. Priest, and a native assistant, at King Will's Town, among the Kroos; Rev. J. Eden, at Monrovia; Rev. T. Wilson, at Sinee.

Siam: This mission has been suspended by the return of the Rev. W. P. Buell to this country, on account of Mrs. Buell's health, and by the Rev. R. Q. Way's having joined the Chinese mission at Ningpo. Two brethren have been appointed to this field, one of them a clergyman and the other a physician. They are expected to

leave for Bangkok early in the ensuing summer.

China; Canton Mission: the Rev. A. P. Happer, for the present, at Macao.

China; Amoy Mission: the Rev. Messrs. J. Lloyd and H. A. Brown; J. C. Hepburn, M.D.; at Amoy.

China; Ningpo Mission: the Rev. Messrs. W. M. Lowrie and M. S. Culbertson; Messrs. D. B. McCartee, M. D., and Mr. R. Cole, printer; at Ningpo: the Rev. A. W. Loomis, for the present, at Chusan.

India; Lodiana Mission: the Rev. Messrs. J. Newton, J. Porter, and L. Janvier, and four native Assistants, are at Lodiana; the Rev. J. R. Campbell, and one native assistant, at Saharunpur; the Rev. J. M. Jamieson, at Sabathu; and the Rev. J. Caldwell and one native assistant, at Merat. Mr. R. Morris, printer, has returned to this country on account of health. Mr. J. Craig, teacher, was removed by death on the 16th of August last.

India; Allahabad Mission: the Rev. Messrs. J. Wilson, J. Warren, J. E. Freeman, J. Owen, and J. Wray, Miss Vanderveer, teacher, and — native assistants, are at Allahabad.

India; Furrukhabad Mission: the Rev. Messrs. H. R. Wilson, Jr., J. C. Rankin, W. H. M' Auley, J. J. Walsh, Gopee Nauth Nundy, and two or three native assistants, are at Futtehghurh and Furrukhabad, and the Rev. J. L. Scott at Mynpuric.

France: through the Evangelical Societies of France and Geneva, contributions have been made to promote the spread of pure religion in France, Belgium, &c. The plan of the Board in reference to this department is, not to send missionaries to Europe from the United States, but to support such labourers as their funds will provide for, under the appointment and direction of the societies above mentioned.

The Jews: A missionary has been appointed to seek the conversion of the ancient people of God. He is expected to engage in this work in the next spring or early in the summer, and it

is the desire of the Committee to have another clergyman associated with him. The post to be occupied by them has not yet been designated.

Connected with nearly all the missions of the Board are schools of two classes—day and boarding; it being a leading principle in the policy of the Board to endeavour to prepare a native Christian ministry in the several countries in which their missions have been established.

There are Printing Presses in connection with the Iowa, Lodiana, Allahabad and China Missions. In the last mentioned country, the printing of the Board is now executed with metallic types, instead of the wooden blocks heretofore used in Chinese printing.

There are churches at the stations in Texas, among the Iowas, Ottawas, and Creeks, and at Lodiana, Saharunpur, Futtehghurh, Allahabad, and Ningpo.

The missionaries in India have been organized into Presbyteries, of which there are three in connection with the General Assembly, and one in connection with the Reformed Presbyterian Church. The latter is formed of the brethren settled at the stations at Saharunpur and Merat. The Presbytery of Lodiana embraces the missionaries at Lodiana and at Sabathu; the Presbytery of Furrukhabad, all the missionaries of the Furrukhabad Mission; and the Presbytery of Allahabad, all the missionaries of the Allahabad Mission.

The Presbytery of Lodiana has under its care one native licentiate preacher, Golok Nath. The Presbytery of Furrukhabad ordained the native licentiate, Gopee Nauth Nundy, to the work of the Gospel Ministry, and he is now one of the missionaries of the Furrukhabad Mission, as above reported. The missionaries in Texas, in connection with other Presbyterian ministers in that country, belong to the Presbytery of Brazos.

For a particular account of these missions, see the Annual Report of the Board of Foreign Missions to the Gen-

eral Assembly;—see also the abstract of the Report, which is inserted in the June number of the Missionary Chronicle.

THE HARVEST AND THE LABOURERS.

“The field is the world,” is the declaration of our blessed Lord. “Go ye into all the world,” is the commission which he gives to the Ministers of his Gospel. “The harvest truly is plenteous, but the labourers are few,” is still the Saviour’s language to his disciples, to enforce his own command, “Pray ye therefore the Lord of the harvest that he will send forth more labourers into his harvest.”

The Presbyterian Church enumerates on her General Assembly’s Minutes 2229 Churches, 171,879 Communicants, 1562 Ministers of the Gospel, 224 Licentiate Preachers, and 346 candidates for the Ministry. The number of communicants is undoubtedly much larger, as many churches have made no returns of the number of their members.

Here is surely a large body of Christians. If mere numbers could effect anything good or great, we ought to expect mighty results from the movements of such a body. But we have what is far better than numbers to encourage our hopes of useful influence in the world. As a church we are of one mind. Our ministers and members are characterised by remarkable agreement in doctrinal belief, in church order and policy, in evangelical piety, and as a consequence of these, in desiring and seeking the extension of the Gospel among men. As a proof of agreement in this latter particular, it may be stated, that while most of the Ministers of our Church would be themselves the first to acknowledge and regret their want of a deeper and purer interest in the spread of the Gospel, and their consequent remissness in efforts to promote this object, it is believed that an exceedingly small number out of the whole eighteen hundred Ministers and Licentiates do not enter cordially into the missionary views of the Church—perhaps not half a dozen could be found who are willing to stand aloof from this work; indeed, after nine years’ observation, we do not know of one. We may differ about questions of detail. We may not agree perfectly about the degree of prominence that ought to be given to the foreign missionary cause. But, thanks be to God, we are heartily agreed in desiring to see the Church pervaded by the spirit of missions, and exerting a far mightier influence in spreading the Gospel amongst corrupt Christian nations, Jews, and Pagans. In this oneness of mind and of heart touching this great matter, we unfeignedly rejoice—seeing in it a token of God’s preparing

our Israel to bear an important part in the conversion of the world.

It is with real regret we have to acknowledge that this unity of sentiment is not more generally evinced in our practice. Too many, both of our ministers and church members, have allowed this work to be practically carried forward by their brethren—giving it themselves only the benefit of their approval and their prayers. Various causes have contributed to this result: the claims of other objects; the discouragement of not being able to give more, leading many unhappily to give nothing; and chiefly the want of a deeper concern for the salvation of souls and the glory of the Saviour. Extended remarks might be made on each of these points, but of the first it need only be here said, ‘These ought ye to have done, and not to leave the other undone;’ of the second, that it is based on an entirely mistaken view of our responsibility, which refers to what we have, not to what we have not, and moreover that we have many and striking examples of the power of combined units; of the third, that the sooner it is removed and made to give place to a holy ardour and self-sacrificing devotedness in the Lord’s work, the better it will be not only for our usefulness, but also for our religious enjoyment and hopes.—We are grateful to add that we believe this cause has obtained from year to year an increasing share of the sympathy, prayers, and liberality of our churches. No one can doubt this, who reviews its history from the time of the missionary movement in the Synod of Pittsburgh in the autumn of 1831, down to the present period. During the year ending in May last, contributions were received from a greater number of churches, and of larger amount in the aggregate, than during any former year.

Strong in numbers then, and united in our councils, we have made a beginning in this work; and we have reason for abundant gratitude to God that, though we were far too late in entering upon it, a great work is yet left for us to do, in missionary fields of the deepest interest and the noblest promise, where already the first fruits have been gathered, and where, if we are but faithful, we shall be permitted to see wonderful works of grace—far beyond the low expectations now entertained by most Christians.

These harvest-fields and the labourers in them ought to be carefully considered. They are*—

I. The Indian Tribes, viz:

Creeks, Ottawas, Ioways,	
Sacs, &c., say	30,000

Amongst whom five ordained ministers, and seven male and female assistant missionaries are employed.

* Texas can hardly be classed any longer on this list, as that important country will most likely be transferred by the General Assembly to the Domestic Board

II. Western and Central Af-

rica, say - - - 30,000,000
 With four ordained ministers, and six male and female assistant missionaries.

III. In Papal Europe, at pre-

sent France and Belgium, 38,230,000
 To which remittances were made last year sufficient to support eight ordained ministers, or fifteen colporteurs.

IV. India, - - - - 150,000,000

With seventeen ordained ministers, and thirty-one male and female assistant missionaries.

V. China, 360,000,000 }
 Siam, 3,000,000 } 363,000,000

With but six ordained ministers, and six male and female assistant missionaries; besides two under appointment.

VI. The Jews, - - - 4,000,000

With but one missionary under appointment.

Total, 585,260,000

And only about forty ministers of the Gospel supported by our Church amongst them all.

The harvest truly is plenteous! That portion of it in which our reapers are employed calls for a large increase of labourers, and of liberality, prayer and faith in supporting them.

We do not forget that the aim of Foreign Missions is chiefly to raise up native teachers and ministers, though not to the neglect of efforts for the conversion of all classes. But, on any view of the design and practical work of Christian missions, it is obvious that there is still the strongest reason for seeking a much larger number of labourers to be sent out from the Churches in Christian countries, and particularly from our body.

The ordained ministers supported by our denomination in these fields do not form a fortieth part of our ministerial force; and we presume that not a fortieth part of the pecuniary means devoted by our churches to religious uses are now given to the extension of the Gospel in these immense fields of labour. In India alone, or in China alone, all these missionaries might be well employed—nay more, we believe that forty ministers from our church in each of those countries are greatly needed.

It is not our purpose to make any appeal to our readers in the view of these statements, our object being rather to present them with such facts as may be of service in their review of the past and their resolutions for the future. At the commencement of a new year, the in-

It will probably still be expedient, however, for the Foreign Board to have Missionaries on its borders, with a view to efforts for the conversion of the Spanish-American population on the south-west of Texas.

quiry may well be made—Have I done what I could to promote my Saviour's kingdom in the world? And if, through Divine Grace, I may hope that I have been faithful in this respect in time past, can I now do anything more in the time to come—anything more by personal labours, by influence, by pecuniary gifts, by importunate and frequent prayers?

SIGNS OF PROGRESS.

During the year 1845, several marked events have occurred, which ought to be noted as signs of progress in the work of the conversion of the world. We would glance at some of them, omitting others, and aiming only to give what may be called the titles of those noticed.

1. *In India*: numerous conversions, in some instances of persons of high caste, and in other cases of communities or classes of people:—proclamation of the Governor General opening stations in the service of the Government to the pupils of the Mission Schools as well as to others, and giving a preference to the best scholars:—concession by the Government of the principle that converts should be allowed to retain their property after conversion; their legal right to do so will probably soon be granted:—the apathy of the native mind giving way to a spirit of opposition and inquiry.

2. *In China*: increased number of Missionaries and new Posts occupied:—success of Printing in Chinese with divisible metal types, established:—Edict of the Emperor, giving a qualified toleration to Christianity.

3. *In Germany*: the progress of the Ronge Reformation, not Evangelical, yet greatly hostile to the Papal Anti-Christ, and perhaps leading to better things; a movement that has made a more rapid progress than the Reformation of Luther in the same period.

4. *In France*: the check given to the Jesuits:—particularly, the favour shown to Colporteurs distributing the Bible, and to Evangelical Preachers in many districts and towns.

5. *In England*: the Romeward tendency of Puseyism fully developed and acknowledged, and Puseyism itself rebuked in influential quarters.

6. *Among the Jews*: an increasing spirit of inquiry concerning Jesus of Nazareth as the Messiah:—conversions to Christianity not unfrequent:—growing interest among Christian Churches for the salvation of the Jews.

A GENERAL VIEW OF AMERICAN MISSIONS,

COMPILED FOR THE FOREIGN MISSIONARY CHRONICLE.

The following Table shows the statistics of the Foreign Missions of the American Churches, taken for the most part from the Annual Reports of 1845. The Congregational, New School Presbyterian, Reformed Dutch, German Reformed, Lutheran, and Cumberland Presbyterian Churches, co-operate with the American Board of Foreign Missions. The denominational character of the other Boards or Societies is indicated by their respective titles; Ministers of the Gospel are classed as Missionaries; Physicians, Printers, Teachers, as Assistant Missionaries; Female Missionaries are not included.

	Missionaries.	Assistant Missionaries.	Native Assistants.	Communicants.	Scholars.	REMARKS.
<i>Indian Tribes.</i>						
Board of Foreign Missions, American	26	15	8	1315	710*	[—Sioux, Ojibwas, &c.
“ “ Baptist . . .	10	2	9	1559	500	Oregon—Choctaws—Pawnees—Cherokees
“ “ Episcopal . . .	1	—	—	125	—	Ojibwas—Ottawas—Cherokees—Creeks.
“ “ Presbyterian . . .	5	2	—	30	100*	Oneidas.
Methodist Missionary Society . . .	44	—	—	4412	—	Iowas—Creeks—Ottawas.
						Oregon—Cherokees—Choctaws—Creeks
						[Chickasaws, &c.
<i>South America.</i>						
Methodist Missionary Society . . .	1	—	—	—	—	Buenos Ayres.
<i>Africa.</i>						
Board of Foreign Missions, American	6	1	5	19*	220*	Gaboon, W. A.—Zulus, S. A.
“ “ Baptist . . .	2	1	2	24	—	Bassas, W. A.
“ “ Episcopal . . .	4	2	*	25*	*	Cape Palmas and vicinity.
“ “ Presbyterian . . .	4	1	1	32	140*	Kroos—Liberia.
Methodist Missionary Society . . .	16	—	—	837	363	Liberia.
<i>Countries near the Mediterranean.</i>						
Board of Foreign Missions, American	32	4	28	—	500	Constantinople—Smyrna—Beirut—Oroo-
“ “ Baptist . . .	3	—	—	—	—	Greece.
“ “ Episcopal . . .	5	—	*	—	600	Athens—Constantinople.
<i>India.</i>						
Board of Foreign Missions, American	24	5	89	588	9368	India, west and south—Ceylon.
“ “ Baptist . . .	5	1	4	8*	100*	Assam—Teloooons, S. I.
“ “ Free Will Bap. . .	—	—	—	—	—	Orissa.
“ “ Presbyterian . . .	17	—	10	*	800	India, north.
<i>China.</i>						
Board of Foreign Missions, American	7	1	—	—	—	Canton—Amoy.
“ “ Baptist . . .	4	1	6	20*	50	Hongkong—Canton—Ningpo.†
“ “ Episcopal . . .	4	—	—	—	—	Shanghai, probably.
“ “ Presbyterian . . .	6	3	—	—	30	Macao—Amoy—Ningpo.
<i>Burmah, Siam, Indian Archipelago.</i>						
Board of Foreign Missions, American	9	—	1	—	20	Siam—Borneo.
“ “ Baptist . . .	21	2	73	1959*	263*	Siam—Burmah—Arrakan
“ “ Presbyterian . . .	1†	1†	—	—	—	Siam.
<i>South Seas.</i>						
Board of Foreign Missions, American	28	12	1	22,652	*	Sandwich Islands.
<i>The Jews.</i>						
Board of Foreign Missions, American	1	—	—	—	—	Constantinople.
“ “ Presbyterian . . .	1†	—	—	—	—	—
Associate Reformed Synod	1	1	—	—	—	Holy Land?
<i>Papal Europe.</i>						
Board of Foreign Missions, Baptist . . .	—	—	—	—	—	Missions supported in France & Germany.
“ “ Presbyterian . . .	—	—	—	—	—	{ Missions supported under the Evan-
Foreign Evangelical Society	—	—	—	—	—	gelist Societies of France and Geneva.
						Missions sup. in France, Belgium, &c.

* Returns imperfect.

† Under appointment.

COMMUNICATIONS FROM MISSIONARIES.

India: Lodiana Mission.

JOURNAL OF THE REV. L. JANVIER.

Bazar Preaching: Discussion with a Mussalman—Visit from a Lunatic, professing to be a Christian—Attentive Audience.

July 1st, 1845.—Went to the Bazar in the evening, as usual. My place for daily preaching, during the present month, is the pavement in front of our church. Last month it was a little verandah connected with a room we have rented in the old Bazar for preaching and distributing books. The different preaching places we take in turn, month by month, so that each one of us, in succession, has his month at each place.

On arriving at the church this evening, I found our catechist, Golok, sitting; but no audience. It was not long before a man came and sat down. Golok addressed him, and endeavoured to engage him in serious conversation; but it seemed out of the question to gain the man's attention for any length of time. Every few minutes, he would call out to some one passing by, whom he recognized; and then, for a little, turn to the speaker. After a while, a number of persons stopped to listen, and there was an opportunity afforded to make known to them the way of salvation. They had not, however, heard long, before some one asked Golok, "Well, do you practice these things that you are telling us?" I then replied, "It is our desire to do so; we are trying to practice them: we have not yet reached the goal, though we are making for it; we are warring against sin, and are trying to persuade you to do the same." Then a Mohammedan spoke out, "Oh, you are a Sahib; you sit on a chair; you ride on a horse; you live in a fine house; you sit on velvet, and it is very well for you to be telling us these things." I thought it might be well to show him that I did not wish to hold myself above him, though I was sitting on a chair and he on a mat spread on the pavement. So down I sat on the ground before him, and crossing my legs in native fashion, began to reply to him. But he had so loud a voice, spoke so fast, and was so determined, that it was some time before he could be persuaded to hear. Probably, too, my movement was so unlooked for, that he felt taken aback, and vociferated the more earnestly in order to recover himself. When, however, he found that I was really willing to put myself on a par with him, and to talk calmly and kindly to him, he stopped and put his hands together, telling me to go on. By this time, quite a crowd

had collected, caring, no doubt, much more to see a Sahib sitting on the pavement than to hear the Gospel preached. I then went on to say to the man that he was much mistaken in supposing that I had come to this country for the sake of riches and honour: that I had left my native land, parents and friends, as well as circumstances of ease and comfort, to tell him and his fellows the way of salvation: and that, as my situation here was not one of emolument, so it was one in many respects of much discomfort; as, for instance, the dreadful heat of the climate, which was as weakening as it was distressing; experience of which, in a remarkable degree, we had had for some days previous. He said yes, that was very true; and for a few moments spoke in a mild tone; but soon his tongue began to run with its former violence. I again got him quiet, and asked whether he would hear the message I came to deliver. Yes, he said, certainly. So I commenced. But he had not heard far, when he again interrupted me, saying, that they had their prophet, and that he had told them what to do for their salvation. They were to read the Koran, and give alms, and fast; a *whole month* in the year they fasted, &c. "Well," I replied, "giving alms is very good, and fasting is proper in its season; and many other works are proper, but they cannot save us; yea, though we are bound to do them, yet we cannot rely on them for salvation. We need something else." I did not take this occasion to deny the prophetic office of Mohammed, (for it was not necessary to my argument to do so,) but told him that however exemplary he might be in the practice of good works, he needed something better to save his soul; because all his works were mixed with sin and polluted by it. Thus the conversation continued; he interrupting me every few minutes, and that in so loud a voice that I was obliged to wait patiently till the gust was over, and then recommence. Night coming on, I was obliged to leave, and went away, telling him to remember two things; the one, that all his works were unclean by reason of sin, and that he was unable, by any thing he could do, to save himself; the other, that God had provided a Saviour for him. He, determined to have the last word, went on in a loud, boisterous manner, saying various things, I scarcely know what, and continued thus holding forth till I was out of hearing. My only satisfaction in the case was, that I had been permitted to testify to the truth, whether men would hear, or whether they would forbear: others, indeed, may have heard with more profit than this man, but it often seems as if the Gospel was to be a savour of death unto death to this people.

2nd., Wednesday.—To-day we were visited by a poor, crazy man, who calls himself a Christian. His friends have had him in confinement for nearly a year at Kotlah, a city twenty or

thirty miles from this. Whether he was lunatic when first put in chains, we have no means of knowing; but we have some suspicion that the mental aberration is chiefly or entirely the result of abuse and persecution suffered from his friends on account of his professing an interest in Christianity. Mr. Newton has known something of him for a length of time, and when he last saw him, more than a year since, he appeared as sane as any one. Certain it is, that the first word we had of his sufferings, was, that he had professed himself a Christian, and that his brother had put him in chains as a madman. On hearing this news (several months since) we sent two of our native Christians to inquire into the case. It was with difficulty that they obtained sight of the man, as his brother was very violent, and seemed much disposed to make them the objects of his wrath also. They, however, saw that the man was really crazy; and being unable to accomplish any thing, came away. From that time, we have heard any thing, until to-day the man very unexpectedly presented himself. He said his brother had sent him to this city under the care of a horseman, to leave him here. His friends had, probably, become weary of the trouble of taking care of him, and thinking his case hopeless, thought they might as well let him have his own way. He, however, told us that Christ had sent him to us, with order that we should go to Kotlah and punish those that had abused him. He said he had several questions to ask us: one was, who Christ was? He was asked, whether he did not know who Christ was, as he professed himself His follower? He said that was no matter; he was told to ask the question. We then told him, Christ was the son of God. He asked, "Who is God?" On being answered, he immediately made some new enquiry, and so continued putting forth question after question, basing each one on the leading word in the previous reply. When we asked him any thing, he would say that he must see what Christ said, and then he would reply. He said that he saw Christ all the time, and held discourse with him. We asked him whether he counted himself a sinner. He answered, that Christ said none of his servants were sinners. We found that the poor man was completely crazed, and that his theology seemed as much out of the way as his common sense. We gave him a room, and made arrangements for his food. He seemed well satisfied; said he only wanted to spend a few days with us, and would afterward make up to us whatever expense we might be at on his account, as he had thirty-seven lakhs of Rupees (a lakh is one hundred thousand) which he should get into his hands whenever justice was done him. Whether there is any hope of the poor creature's restoration, it is impossible for us to say. His case is

a very interesting one, certainly. There is one thing about him from which I thought we all might derive a lesson, his referring every thing to Christ for direction.

In the evening I went to the bazar, and there had, what does not often occur—a patient, attentive hearing from a good audience, (thirty or forty perhaps,) who listened quietly to me while I explained to them the way of salvation. It has often struck me that the promiscuous companies that thus gather to hear us are sometimes much more prepared to hear the word than at others. 'Tis a great favour to be permitted even now and then thus freely to deliver the message of the Gospel.

3rd., Thursday.—Was engaged this afternoon, for a long time, in conference with the brethren respecting some matters of business, and did not get to the bazar.

Another Discussion with a Mussalman—Reflections.

4th., Friday.—On reaching the church this evening, I found one of our assistants, Haldhar, talking with a man who was listening with an air of attention to his exhortations, to repent and believe the gospel. Presently others drew near; and in a short time, there was quite a crowd. Suddenly a pert-looking, rather well dressed, young Mohammedan, interrupted H., saying, "You have no business to be speaking such things—you are not a Faringi, (white man)—you have left your religion, and we will not hear you." I then spoke, and told him that this was no answer to the discourse he had heard, and that if he had any thing to say against Haldhar's doctrine, he might say it; but that to tell him he was not a Faringi, was no reply. He then addressed himself to me with some inquiry respecting Christ. I told him that Christ was the Son of God, and that we preached salvation through Him. A conversation then ensued, of which the following is an abstract:

Native.—No, call Christ a prophet, but don't call him the Son of God.

Missionary.—But what God has declared, ought we to believe or not?

N.—Certainly we ought to believe it.

M.—But He has declared that Jesus Christ is his Son.

N.—God has no Son. Men have wives, and children, and brothers, and sisters, but this cannot be with God.

M.—Still it is declared in the Gospel that Christ is the Son of God, and you are quarrelling now not with me, but with the Holy Scriptures?

N.—But in the Koran it is written that the Gospel is no longer in force; it is done away.

M.—No, in the Gospel it is written that the word of God can never pass away; and Christ

said, I have not come to destroy the law and the prophets, but to fulfil.

N.—That book which you have we do not mind: it is not the true gospel.

M.—But you believe the law, and psalms, and prophets to be the word of God, do you not?

N.—Yes, certainly.

M.—Well, there are abundant evidences of Christ's Sonship in these also.

N.—You have not the true psalms and prophets; they have been changed.

M.—It becomes now my duty plainly to tell you that the book on which you rely is misleading you. The Koran is not the word of God.

N.—The Koran not the word of God? You are just saying this for spite. Then the law and prophets are not the word.

M.—But you have already acknowledged them to be His word; and I am not speaking from spite, but from a desire to save your soul. If you should see a man about to eat poison instead of bread, how could you refrain from crying out and preventing him? Thus I am warning you that the Koran, which you esteem the bread of Life, is only poison to your soul. I am a poor, helpless, unworthy sinner, but God has been pleased to make known to me the way of Life, and I wish now to tell you.

N.—Well, if I show you a prophecy recorded in the psalms, that Mohammed will come, a prophet of God, and that all must obey him, will you become a follower of Mohammed?

M.—Yes.

N.—Very well, I will come to your house for the purpose.

M.—No, let it be shown before all these people. Bring it to-morrow evening. I wish to see it, and to let them see it too; and I speak without fear, because I have the psalms in the original Hebrew, and know what is written in them.

N.—Oh, your Hebrew is a lie.

M.—Very well, in what language will you bring the Psalms?

N.—In Persian.

M.—In what language did Moses write?

N.—In Hebrew.

M.—In what language did David write the Psalms?

N.—In his own language, whatever it was.

M.—But what was that?

N.—(Somewhat confused.) I don't know.

M.—Does not every one know that they were written in Hebrew?

The man now rose from his seat, and vociferating two or three sentences with a very loud voice, called out to the other Mohammedans present, that it was time for evening prayers, and shuffled off in a hurry, a large number following him. This is a frequent method of the Mohammedans, when they do not know what

to say next. Twenty persons or more remained, and I continued to speak to them. But there was a talkative Sikh present, who held that common notion of the more philosophising Sikhs and Hindus, that the earth itself, and all created things, are God. What wonder to find such a sentiment held here, when many of the so-styled philosophers of enlightened Europe hold the same? I told the man that his belief was nothing else but gross idolatry: conversed with him for some time, but had little satisfaction. It was now late, and we separated.

The above is a brief epitome of the doings of three evenings, and will serve as an average specimen of the character of my intercourse with the people. Some do listen attentively—some appear indifferent, and some are very bitter in their opposition; while *none*, I may say, give decided evidence of an humble, inquiring heart. When shall God reveal his gracious name, and cause this people to receive the truth in the love of it? We much fear that most of the present generation, the Mohammedans especially, will be left to reject the counsel of God against their own souls. They are so bitter against the Lord Jesus, that they seem to bear the marks of a reprobate people. But if the people of God interpose by their prayers, who can tell but that this plague may be stayed? This working of mighty unbelief checked? At least, so far as that God may prepare from among the men of this generation, a people for His name. I must say, that when I feel discouraged and desponding, (something perhaps of the same spirit that Jonah had when he fled from his work,) I cannot help thinking that the people of God at home are neglecting to hold up the missionary's hands by their prayers; that however much they may give for the support of missions, yet they do not wrestle with God as they ought for his blessing. Is it not true? But perhaps the people of God at home look to us for motives, and for an example too. As for an example, I would recommend them to look higher; and for motives, we can no doubt, supply a number of them; and the motive I have now to suggest for increased zeal, and faith, and humility, and love, is this: that when the stream of piety rises in the church at home, the channels that have been opened, to communicate the waters of Life to the distant heathen, will feel the happy influence: they, too, will then be filled. The Missionary will then find it high water in his own soul, and God, according to that analogy of grace by which he is wont to work, will create in the souls of these now lifeless heathen, a spiritual thirst, and will lead them to Himself, the Living Fountain, that they too may drink, and never die. The Lord hasten the day.

COMMUNICATION FROM THE REV. J. M. JAMIESON.

Hindu Mythology.

The Supreme God of the Hindus is called *Brahm*, (Spirit). He is the eternal, uncreated Deity, who pervades every part of creation, and thus renders every created object a part of himself. His chief felicity is supposed to consist in a state of divine absorption, in the contemplation of his own wonderful perfections. He takes no thought for the Material Universe, but leaves it to be governed by his agents, or to the sports of *Maya*, (illusion). This Supreme Being is believed to be infinitely removed from the comprehension of any mind but his own, and too exalted to condescend to the works of creation and providence. Hence, when *Brahm* willed to exert his power in creating that which did not previously exist, from being neuter, he became Masculine or *Brahma*, the creator, as preserver he became *Vishnu*, and as destroyer he became *Mahadev*. This three-fold divinity, or *triad*, have thousands of names expressive of the various manifestations of the Supreme Being. The three powers, *Brahma*, *Vishnu*, and *Mahadev*, are expressed by the three letters, *A. U. M.*, which coalesce and form the mystical word, *Om*—the essence of the universe.

Brahm is also called *Swaymbhu*, (self-existent.) In the laws of *Mannu* he is said from one to have become many. Previous to this, "the world was all darkness, undiscernible, undistinguishable, altogether as in a profound sleep, till the self-existent, invisible God, making it manifest with five elements, and other glorious forms, perfectly dispelled the gloom." He, desiring to raise up various creatures, by an emanation from his own glory, first created the waters, and impressed them with a power of motion. By that power was produced a *golden egg*, blazing like a thousand suns, in which was born *Brahma*, the great creator of the universe. He having dwelt in the egg for many years, himself meditating on himself, divided it into two equal parts, and from these halves, formed the heavens and the earth. The waters are called *Nara*, because they were the production of *Nara*, (Spirit of God,) and as they were his first *Agona* (place of motion.) He is, thence, named *Naragona*, (moving on the waters.) *Brahma* having finished the work of creation, appears to have retired to repose, and left the work of preserving and destroying to *Vishnu* and *Mahadev* respectively. According to the doctrines of the Hindu Shasters, there are no new creations. *Brahma* has, therefore, no farther employment as creator. The Shasters dispose of him as follows: He became intoxicated, and committed incest with his own daughter. For this, he was cursed by all the gods, and his creatures, and deprived of all divine honours. He has no

temples dedicated to him, and is not worshipped by any *Hindu*.

Vishnu, the preserver, has made nine descents, and is to make the tenth. To him is assigned the duty of preserving and superintending all created things. "This," says *Vishnu* in the *Bhagwat-Gita*, "is my business if at any time the *Assors* come to torment my followers, I taking an (*Avatar*.) will descend to relieve the world of its tormentors." He is generally represented as a mild and benevolent deity. His first *Avatar*, (descent,) was in the shape of a small fish, called *Saphovi*. In this form he is said to have preserved the four *Vedas* from the general deluge, and to have supported the ark on his horn. His second *Avatar* was in the form of a *tortoise*, to sustain the earth on his back. In his third, he assumed the appearance of a *boar*, in order to bring up the submerged earth on his tusks. His fourth incarnation was *Nor Singh* (man lion.) He descended in this shape to destroy *Hiranahagap*, an impious prince, who wished to murder his son *Prohtad* for worshipping *Mahadev*. These all took place in the *Sut-jug*, (Golden age.) *Vishnu's* fifth *Avatar* was in the person of a *dwarf*, to deceive king *Bal*. His sixth was *Porsuroni*. He descended in this form to destroy the *Kshatriyas*, (war class,) who had become great tyrants. The seventh *Avatar* was *Romchandra*, the conqueror of *Lanka*, (Ceylon.) He became incarnate on this occasion for the purpose of destroying *Ramor*, an Asoor chief, who was the pest of mankind. He appearing in the garb of a beggar, enticed away *Sita*, the wife of *Ramchandra*. This gave rise to the war described in the *Ramayana*. These two advents occurred in the *Treta-jug*. It seems paradoxical that the *Treta-jug* (third age,) should have preceded the *Dwaper*, or second in point of time; but according to Brahmanical Chronology, it does so. Some Pundits account for the inconsistency in this way. At the termination of the *Sut-jug*, *Vishnu* called upon the *Dwaper* to succeed, but it being tardy to obey, the *Treta* was ordered to take the precedence. The eighth descent of *Vishnu* was *Balaram*, the brother of *Krishnu*. The object of his advent was to cut off the demons which infested the earth. His last and ninth manifestation was *Buddh*, who came into the world to disseminate heterodoxy, and to abrogate the worship of the devtas. *Jagannath* is a form of *Vishnu*, and is the Lord of the World. These two incarnations took place in the *Dwaper-jug*. The tenth is to be *Kalki*. He will assume the appearance of a Brahman, and put to death all the wicked. In his time, the *Sut-jug* will again appear on earth, and holiness every where prevail. May this prediction not have been borrowed from the prophecy concerning our Saviour's second coming? *Krishnu* was distinct from the *Avatars*. He was *Vishnu*

himself. *Krishnu* is the *Apollo* of the Hindus, and the most celebrated of all their deities. He put to death the tyrant *Kans*, and slew many giants and monsters. A full account of him is contained in the *Mahabharat*, or great epic poem of the Hindus. In the great battle which was fought at *Kulchhetr*, near *Taneswar*, between the *Pandus* and the *Kurus*, *Krishnu* was the champion of the former, but the chief part of his time was spent among the milk maids of *Braj*.

Mahadew, or *Siva*, is the most formidable of the Hindu triad. He is the destroyer of creation. Hence the benighted Gentoo pays him more worship than all their other deities receive. His emblem is the *Ling*, or *priapus*, of the Romans. As he is the destroyer, this symbol seems inappropriate. But according to the philosophy of the Hindus, no object can be created unless another has been previously destroyed. To destroy, therefore, is only to create in another form. Hence, the god of destruction presides over generation, including *Brahma*, *Vishnu* and *Mahadew*, who, by way of distinction, are called *Tridevo*, (the Three Devas;) and the ten Avatars of *Vishnu*, there are said to be *one hundred and twenty-three millions* of devtas! Besides those mentioned above, the most celebrated of these, are 1st, *Ganesh*, the god of wisdom. He is always represented with an Elephant's head—the symbol of sagacity—and is universally invoked at the commencement of every writing and important affair; 2nd, *Indra*—lord of the sky. He is an inferior deity, but said to possess supreme power in his own dominions. He is the Indian *Jupiter*. His sceptre is the *Vajra* (thunder bolt,) and his Olympus *Menu*; 3rd, *Kuvera*—the god of wealth, and regent of the north. He has three legs, and but eight teeth. He is revered as a magnificent deity, residing in the palace of *Alaka* (the invisible,) or borne through the sky in a splendid car; 4th, *Varuna*—the deity of the waters, and regent of the west. He is the *Neptune* of the Hindus, and is represented sailing on a large fish in the ocean; 5th, *Kartika*, the god of war and son of *Siva*. He has six faces, and numerous eyes, and rides on a peacock. He is much celebrated in one of the *puranas*, and is there called *Shanda*. 6th, *Kama*, the god of love. He is the Hindu *Cupid*, and was born of *Maya*, (illusion,) and *Kosyapa*, one of the munes. 7th, *Surya*—the *Sun*. This deity is described as drawn in a car by seven green horses, preceded by the *Arun*, (dawn,) and followed by thousands of worshippers. *Jurya* is said to have descended frequently from his car in human shape, and to have left a race on earth called *Surya-bors*. 8th, *Yama*, the deity of *Noraka*, (hell,) where his capital is placed, in which he sits in judgment on the dead. He corresponds with the *Grecian* god, *Pluto*, and

Menos, the judge of hell. He is the son of *Surya*, and brother of *Yamna*, (*Jamna*.) In addition to these male deities, there are many female ones; but they are merely emblematical of the different powers of their respective husbands. 1st, *Durga*, the wife of *Siva*, and her ten manifestations. She is a goddess of terrific form and disposition, and particularly worshipped at the *Durga-puja*. To her, under the name of *Kale* (death,) human sacrifices are ordered to be offered by the Shasters. 2d, *Bhawani*, another name for *Durga*. She is the goddess of generation. Her images are by no means compatible with our ideas of delicacy. 3rd, *Lakshmi*, the wife of *Vishnu*, and goddess of wealth and prosperity. She is also called *Padma*, *Kamla*, and *Sri*, and is supposed to be the *Ceres* of the *Latins*. 4th, *Sarasvalli*, the wife of *Brahma*. She is the protectress of arts and sciences. She is represented with a *Palmyra* leaf and reed, for writing in her hand.

Besides these *ideal* beings, an innumerable host of terrestrial objects are held sacred by the deluded Hindu. Men, animals, rivers, trees, plants, stones, all receive divine honours from him. His bewildered imagination, ever on the alert, peoples every grove, and dell, and glen, and sequestered spot with its demons, and his awe-struck mind, ever in dread of supernatural beings, renders homage to them all. There is no object too absurd, no reptile too vile to receive his homage. The *rabid* dog, the jackall, the cat, the venomous serpent, and the maniac, are his constituted mediators. But among his one hundred and twenty-three millions of gods, the Hindu finds nothing for his soul to feed upon—nothing to speak consolation and peace—nothing to afford relief in trouble—nothing to soothe in seasons of afflictions—nothing to dispense the gloom which hangs over the valley of death and the grave; and no lenitive for his soul when heart and flesh fail him. He has no Saviour, no Gospel, no hope.

Need he who draws this dark picture of the Hindu's deplorable state appeal to Christian America on his behalf? Need a lonely missionary, on the *Himalaya*, and half the circumference of the globe distant from his native land, again call upon his brethren in the ministry, and fellow-Christians, to pray more for the deluded followers of *Brahma*—to send more messengers to tell them of *Jesus* and his salvation?

JOURNAL OF THE REV. J. M. JAMIESON: AN ACCOUNT OF A MISSIONARY TOUR THROUGH PART OF GARWAL AND KAMAUN.

Leave Saharanpur—Exhortation of a Wedding Procession—A Faquir's doubts—Grain Pre-

served by *Burying it—Talk with Hindus and Preaching—Hindu Wincrowing Basket.*

Feb. 12th, Sakandarpur, 15 miles.—Left Saharunpur this afternoon, on my way to Srinaragar and Almorah. Had a pleasant ride, and arrived at this place about 7 o'clock, P. M. Found the servants with the boxes, beds, &c., which had been dispatched with coolies early in the morning, in a small, filthy, doorless house adjoining the Thanadar's, or head-police man's office. But as I have no tent, and do not expect to enjoy the luxury which this locomotive kind of habitation affords the Indian traveller until I reach Hardwar, it is wisdom to make the best of my discomforts.

Sakandarpur (city of Alexander) is a small, uninteresting place. It has not one Bazar, and the houses are constructed of mud, and thatched with straw.

13th, Daulatpur, 12 miles.—I went into Sakandarpur this morning, to preach and distribute books, and met a wedding procession consisting of about 100 persons. They were seated in carriages drawn by oxen, and were conducting the bridegroom to the house of the bride. They all stopped to see and hear me. I addressed them from the parable of the ten virgins, and exhorted them to see that they had the oil of grace in their hearts, and to prepare for meeting the *Great Bridegroom* at his coming. A few accepted of books.

Stopped a short time two miles farther on, at a small village called *Bhagwanpur*. Went to a temple of *Shiv*, and had a long conversation with the brahmans and ascetics, who reside in and about it, concerning the folly and the wickedness of idolatry. One of the ascetics told me he was living in great uncertainty as to his path of duty. Sometimes he wished to become a rajah, or prince, and to ride on an elephant; at others he wished to be married, and to have a house of his own, and again he thought it was his duty to remain a faquir, in order to obtain a livelihood. This uncertainty arose, he said, from God's delight in casting doubts over the mind, and in sporting with His creatures. Thus it is that the Hindu reconciles himself to his fate, whatever it may be.

Near the temple was an immense excavated pit from which a number of men were extracting wheat, which had been buried there for several years. This mode of preserving corn is very common in upper Hindustan, and is resorted to in times of plenty to secure it against an invasion, or famine, and also from thieves. A dry place having been selected, an aperture of about three feet in diameter is made in the surface of the ground. This is widened to from 15 to 20 feet in a concave form beneath the surface, and is made about the same in depth. Around the sides of this cavern, chaff is placed

some two feet thick, and the corn is then deposited in the centre. This done, a small mound of earth is erected over the whole, and finished in such a manner as to escape the notice of a stranger. Thus deposited, corn may be preserved for several years.

Went to the bazar this afternoon, and had a talk with some Hindus at a well, about worshipping idols. Our conversation was occasioned by seeing an image of *Shiv* near the well. Afterwards preached in the bazar, and read a tract on the folly of any person endeavouring to wash away his sins by bathing in the Ganges. Gave some books to the police-officer and his men.

14th, Hardwar, 12 miles.—Preached to a large audience in Jamalapur—a handsome town five miles from Daulatpur. Subject, "In his hand is *āfan*," &c. This figure is very expressive in the language of the Hindus. The Greek word *Ptuon*, which in our translation is rendered *fan*, is translated *Sup* in Hindi. It is a kind of oblong basket with which the corn to be winnowed is cast up into the air, and caught again as it descends. In this process, the chaff is not only separated from the corn, but the blighted grains also. Hence the application of the figure tells with much effect on the mind of a Hindu.

Singular cause of dissatisfaction with the British Government—Attack of a swarm of Bees; their hives—Notices of Hardwar—Joined by an English Missionary—Notice of a Tiger—Complaints of the Brahmans—Government Gifts to Hardwar.

Preached again in *Kharkal*, a town of some 10,000 inhabitants, chiefly brahmans, belonging to the temples in *Hardwar*, which is only two miles distant. Here I found the inhabitants much displeased, and loud in their complaints against the English government, for having turned water out of the Ganges at Hardwar to supply a canal they are making from that place to Allahabad. The brahmans contended that it was an invasion of their rights, and in the highest degree sacrilegious to rob *Ganga Mai* of her sacred waters. It was in vain I attempted to convince them of the advantages this measure of government would confer on the whole country through which the canal would pass. They could only think of the gains they receive from the numerous pilgrims who now resort to their sacred bathing place.

A short distance from *Kharkal*, I was both surprised and amused by seeing some 30 or 40 men running in all directions as if mad, and as many prostrate on the road, making the most hideous noises. I inquired the cause of such a tumult, but only received shrieks and shouts of *Ram Ram* for a reply. I was, however, soon

made sensible of what had happened, by several bees darting most furiously against my hat and face, and was in an instant among the foremost of the fugitives. A swarm of them suspended from a branch of a Mango tree, which overhung the road, had been imprudently disturbed, and caused all the commotion. Unlike the bees of America, and the Himalayas, which always collect their honey in hives or secluded places, it is not unusual to see on the plains large clusters of them suspended from the limb of a tree, to the lower side of which they attach immense honey combs.

Hardwar is a considerable town, built on the right bank of the *Ganges*, and in the vicinity of one of the most sacred bathing places in India. The bazar is about a mile long, and well built, but, except at the time of the great annual fairs held here, it is almost uninhabited. This is owing chiefly to the unhealthiness of the place, during the hot and rainy seasons.

The margin of the river is lined by a row of superb temples the whole length of the bazar. There are also many splendid edifices erected by rajahs, for their own accommodation at the fairs. These give the town an imposing appearance. Here the *Ganges*, after having traversed the valley of the *Dhun*, first enters the plains. The *Sewalik* range of the Himalaya, through which the river last passes, and at the base of which *Hardwar* is situated, is low, barren, and uninteresting. Near the pass is the celebrated *Tirth*, (bathing-place).

It is supposed that *Ram* once bathed at this place, and thus rendered it forever sacred, and efficacious in washing away sin. A short distance below the town is the commencement of the great *Cantley Canal*.

Considerable excavation has already been accomplished between *Hardwar* and *Kharkal*, but in no place is the work completed.

According to a previous arrangement, the Rev. Mr. M., of the *Mirzapur* mission, who had gone to *Mussuri* for health, joined me this evening to proceed to *Almorah*. He has been commissioned by his brethren to make a tour through *Garwal* and *Kamaun*, for the purpose of selecting a Hill station for those of their missions whose health has failed on the plains. His little tent was pitched near the western end of the town, and we are now about to retire for the night.

15th, *Chandi Ghat*, 2 miles.—We were disturbed last night by the prowling of a tiger near our tent. It passed and repassed, and growled as if sure of its prey. There is no doubt it had an eye on our camp, but by keeping up a large fire the watchmen kept it at a distance.

Notwithstanding *Hardwar* is considered so sacred, and is such a place of resort, wild elephants and tigers are very numerous about it. The latter frequently carry off faquirs and pil-

grims. Went to the bathing place with Mr. M. and were again attacked by the brahmans and faquirs, for damming up the *Ganges* and turning its water out of its proper channel. The approach to the *sacred spot* was much widened and beautifully paved with flat stones by government, some 25 years ago. A handsome flight of stone steps, leading down to the water, was also made at the same time. It is said government expended 50,000 rupees, or \$25,000, on this improvement. When will they grant so much for missionary purposes? Crossed the *Ganges* in a native boat this afternoon to this place, and have taken up our abode for the night in a small thatched house, on the bank of the river. In *Chandi Ghat* there are only a few huts, but it is the residence of a police officer six months in the year. To this officer, and as many of his men as could read, we gave books.

Tarai, a beautiful but unhealthy district—Method of catching wild Elephants—Enter the Mountains again—Notices of the Journey.

16th, *Tal*, 15 miles. We made a tedious march this morning, having lost our way and wandered 4 or 5 miles out of the direction. Returning, we passed through a level and beautiful country to this place, our road leading along the left bank of the *Ganges*, as it flows through the *Dhun*. The whole region stretching along the base of the mountains is called by the natives *Tarai*, (marsh,) and is here almost entirely uninhabited. It is exceedingly fertile, but on account of the malaria, which prevails all through it, it is very unhealthy, especially in the rainy season. Much of the *Tarai* is covered with dense forests, which have never been subdued, nor is it likely the natives will have energy enough, for many years to come, to undertake such a job. Here a few Englishmen have tried to make an impression on the jungles, but with little success. It would require some American squatters to make a clearing amongst them. We arrived at *Tal* late in the evening; collected the inhabitants and preached to them. The village is small and is occupied entirely by shopkeepers. They reside here during the cold weather, and return to the plains in the hot and rainy seasons to escape the malaria of the *Tarai*.

The forest through which we have passed to-day, abounds with wild elephants, tigers and leopards. The former are caught in the following manner, by persons who live in the jungles, and make a living by ensnaring this noble animal. A deep pit is dug in the ground where the elephant is known to resort and carefully covered over with turf and grass or leaves. On this the unconscious animal treads, and to his surprise is precipitated to the bottom of the cave, whence his great weight and want

of elasticity forbid his egress. In this situation his fortunate captor most unmercifully beats and starves him, until the poor animal is completely subdued. He is then taken out of his snare and sold for from 400 to 1000 rupees. After which he is broken in to the *Harda*, or seat for riding in, and his value much enhanced. We saw several of the above described snares near our road.

17th, *Bairaghur*, 10 miles.—Left Tal this morning after an early breakfast, and entered the inner ranges of the Himalaya. Having been for some months on the plains and exposed to dust and heat, I was happy to commence an ascent of the mountains once more. They have the same characteristics here that they have in the vicinity of Sabathu—barren, rocky, precipitous. They are, however, interspersed with confined but fertile valleys.

Stopped at a large village and preached to some fifteen or twenty men, and distributed a few books. Saw a large chain swing erected by the way-side for the use of travellers, and dedicated to Maha Deo as a meritorious act.

18th, *Bairaghur*.—This being the Sabbath, we have rested from our weekly toils. At 11 o'clock we had Divine service in Hindustani, for the benefit of Masih Prasad, one of Mr. M.'s native Christians, who accompanies us.

At four o'clock we had some twenty men collected from the adjoining villages, and preached to them in Hindi. They all seemed much pleased, and said they never heard of *Christ* before.

19th, *Chandpur*, 15 miles.—Our road has been very bad to-day. Four miles brought us to the Ganges, which we had left near Hardwar. It is here about two hundred feet in width, deep and placid. The banks on each side are very high, rocky, and precipitous. Scarcely any cultivation is visible from the road which leads along the left bank of the river. But some distance back from the river, it is said, the cultivation and villages are abundant.—Stopped at a village on our way, and preached to ten or twelve per day. They offered us milk, and appeared much pleased with our visit—Said, when spoken to on the subject of religion, that they were *dangar*, (cattle)—knew nothing, and could only be saved from hell by laying hold of the *cow's tail*, which would drag them through *Bhansagar*, (ocean of existence.) Such are the grovelling ideas of the benighted Hindu mountaineer concerning the way of salvation.—Reached this place late in the afternoon. The servants arrived after dark, and reported one of Mr. M.'s horses, which was coming up behind, had fallen down a precipice, and was *killed*. Mine, which was a *hill-pony*, came up safe. *Chandpur* is a small village on the summit of a hill, a mile above our pitching ground. Here is a Dharamsala, (house for travellers.) And we are told similar buildings have been erected by

government for the benefit of pilgrims at every stage between this and *Budri Nath* (16 marches interior, and a celebrated place of resort for Hindu faquirs.) A good road has, also, been made by the same authority, and for the same purpose, all the way from Hardwar to the above place.*

Farther notices of the journey—Deoprayag—Account of Sringar—Ranikhalh, and its shocking practices in the name of religion.

20th. *Summit of a hill*, 12 miles.—After proceeding some distance this morning, we found the road so much out of repair, and so dangerous for our horses from the plains, that we concluded to send them back. Mounted my pony and proceeded with him. Mr. M. had a *Janpan*, or a seat with shafts, carried by men, made of his chair, which answered very well for a conveyance. There being no village where we encamped, we had to procure supplies and coolies from one four miles distant. Provisions are here called *godam*. There being no shopkeepers, the chief man, when closely urged himself compels the villagers to furnish each man his share of corn, grass, fowls, &c.; and it is amusing to see them coming with their little skin bags containing about a couple of pounds each of *godam*. The inhabitants are all, they say, *Rajputs*, but ignorant, degraded, filthy, and apparently poor. Their language, which varies every few miles, is a corruption of Hindi. Very few of them are able to read.

21st. *Deoprayag*, 12 miles.—Descended a steep hill to the *Niar* river, a rapid stream which empties into the Ganges. We crossed by a rope bridge and proceeded along the left bank of the Ganges to this place. Here the *Bhagarathi* and the *Alakananda* form a junction, and when united are called the *Ganga*. They are both small, but turbulent streams, and emerge from the snows some eight or ten marches above this place. This, as well as all the other *Pryags*, (conjunctions,) on the Ganges and its branches, is considered a sacred spot. Thousands come annually to perform their ablutions in it. *Deoprayag* is a considerable village, built on the point of land between the two rivers, and is inhabited entirely by brahmans, who live on the contributions of pilgrims. We crossed the *Alakananda* to it by a rope bridge, and preached in the bazar to a large concourse of people. We found the brahmans and faquirs ignorant and extremely bigoted.

22d. *Rani Bagh*, 12 miles.—Kept along the left bank of the *Alakananda* to this place, the road being, for the most part, good.—Stopped at

[* These conveniences may have been designed for the uses of the government itself, in its exercise of authority, and in the collection of revenue in those hilly districts.]

a small village to preach, but only found a few old women and children, who could not understand us.

23d. *Srinagar, 13 miles.*—Preached to some 20 or 30 people in a village on our way, very ignorant and degraded. Much more so than the natives of the Simla hills.—Stopped at a handsome temple, of which an old woman is the priestess. She has resided in it 25 years, and has a number of disciples of both sexes.—Arrived at the end of our march at five o'clock, p. m., and have taken up our abode for a few days in Capt. H.'s beautiful compound.

Srinagar is situated on the left bank of the Alakananda. It was formerly the capital of *Gharwal*, and the residence of the rajah. His palace was once a splendid edifice, but is now dilapidated. It was erected about 300 years ago. The tower itself has, also, on account of an earthquake and inundation, decreased much in size. The main street is half a mile long, wide, and well paved with flat stones. The houses are generally two stories high, built of stone, and slated. The shops do not appear well filled, and but little trade is carried on. The valley of the *Alakananda* is, at this place, some three or four miles wide, and as level as the plains. Its elevation above the sea cannot be much over 2000 feet; hence, the heat is very great even now, and in the hot months it is quite insupportable for Europeans. The province of Srinagar, (*Garwal*), was conquered by the *Gurkhas* in 1803, and the rajah expelled; but when these war-like mountaineers were driven back to their own country by the English, the rajah was put in possession of part of his dominions by them, and his son is now known as the *Tivi* rajah; Srinagar, however, and all the districts, to the east of it, were retained by the British government, for prudential purposes.

A political Agent resides at or near Srinagar, and is assisted by various native officers.

There is a Hindu school in the town, which is supported by the political agent, and taught by a Pundit. About 12 or 15 boys were in attendance, when we visited it. The Bible is, as a matter of course, excluded, and yet the institution could not be compared with any missionary school I ever saw in point of efficiency. The majority of the inhabitants are sunk in ignorance and vice. This state of things is, no doubt, owing, in a great degree, to the deleterious influence exerted on the populace by the thousands of faquires which annually pass and repass on their way to *Badrinath*, and back. The bazar is crowded with prostitutes, who are dependent on the pilgrims for a livelihood; and in *Ranihath*, a village on the opposite bank of the *Alakananda*, there is a temple sacred to *Raj Ishwari*, inhabited by strange women, whose lives are devoted to prostitution as a religious service! Here, too, many young girls are involun-

luntarily initiated into these abominable rites every year. The *Naik*, or chief priestess of the temple, persuades the superstitious and too credulous inhabitants of the neighbourhood to devote their daughters to *Raj-Ishwari*, as a most acceptable and meritorious offering.

Thus, a well organized system of prostitution is carried on at *Ranihath*, and its evil influence extends far and wide. Nor is *Ranihath* the only place where this demoralizing system is in existence. There are several other similar temples both in *Garwal* and *Kamaun*, where it is brought into practice with like effects.

24th. *Srinagar.*—Numbers of people came this morning for books, and were addressed on the subject of religion. The inhabitants are, for the most part, brahmans, many of whom can read; and so predominant is their influence, that they will not permit the *Mussalman* part of the population to build a *Musjid* in the city. There are about fifty of the latter, and it is very mortifying to their pride to be so much under brahmanical influence.

25th. *Sabbath, Srinagar.*—Had divine service this morning in Hindustani; after which, many persons came for books, but as we had distributed so liberally on Saturday, we gave but few.—In the evening, had a visit from the native judicial officer. He is an intelligent man, and gave us much information.

Notices of the journey and its accommodations—
Native houses.

26th. *Chipal Ghat, 15 miles.*—Left Srinagar this morning for Almorah. The first part of the way was mountainous and difficult.—Left the *Kavaprayag* road and the Ganges, near Srinagar, and are now on a shorter road, and one on which there are stage bungalows. These were built by Capt. H., political agent, at Srinagar, at his own expense, for the accommodation of himself and others going to and from Almorah. They are neat buildings, and must have cost near 1000 rs. each. He built four in *Garwal*, and to complete the line, Mr. B., of the civil service, and magistrate of Almorah, built one in *Kamaun*. In one of these we are now stopping for the night.—Stopped at a small village on the way and preached to some 8 or 10 persons, and gave away a few books. Our coolies have not yet arrived, and as it is now near 9 o'clock, we fear they will not come up to-night. *Chipal* is a small village some distance from the bungalow, and as it has been raining all the evening, we have had no opportunities of doing missionary work here.

27th. *Bavoshi, 7 miles.*—As we feared, our coolies did not reach us last night, and we were consequently put to much inconvenience. We had neither beds nor provisions with us, but succeeded in obtaining a few *Chapaties*, or unleavened cakes and some milk, of which we

made our evening repast. As the night was cold, we had a large fire built, and intended to sit by it until morning, but were so annoyed by smoke that we had to extinguish the fire, and resign ourselves to our fate. Mr. M., having an *Affghan* cloak with him, wrapped himself in it and lay down on the floor to sleep. I preferred spending the night on my chair, and a long, weary night it was. Our things came up about 9 o'clock this morning, and having procured something to eat, we set out anew, and after a short march, arrived at this place in the evening. The latter part of our journey, we were exposed to rain and snow alternately, and had no opportunities of doing missionary work. We are now housed in a comfortable building, belonging to the head man of the village. No readers here, and few who understand our language. There is considerable cultivation, and many small villages in our vicinity, but the weather is so inclement we cannot leave our abode.

28th. *Kandour Bungalow*, 10 miles.—From *Bavashi*, we ascended a mountain some 9000 feet high, and then descended to this place by a

long and circuitous descent. There was considerable snow on the mountain we have just passed. No villages on the road, and but few near it. Gave a number of tracts to our coolies to be distributed among those of their neighbours who can read.

29th. *Chauthar Bungalow*, 15 miles.—Visited a village, on our march, containing 20 houses, and preached to some 30 people—men, women and children. They said they worshipped a *stone*, and knew no other God. This was a large, unshapely block of *granite*, near their village. They imagined it had some resemblance to the symbol of *Mahadeo*. No readers. The dwelling houses in this part of the Himalaya, are constructed in the same manner that they are on the Simla hills, viz: built of stone two stories high, with slate roofs, but the temples are all conical, while those of the Simla hills and Kanour are square and pert-roofed. The former are built in imitation of those in Southern India, and the latter after the Chinese model.—Crossed a high hill to this place.—Road good—villages few and small.

To be continued.

Miscellaneous.

INDIA: REPORT OF A MISSIONARY AT BENARES.

We find the following paper in "the Sixth Report of the Benares Provincial Church Missionary Association," A.D. 1844. It is from the pen of the Rev. W. Smith, and will be found worthy of perusal, exhibiting the labours and hopes of a devoted missionary, whose post is in the religious capital of India. The want of more missionaries, and the great want of the outpouring of the Spirit upon the heathen, are not peculiar to Benares. All our missionaries in India speak the same language touching these things.

"The people seem neither desirous of defending their own religion nor of studying Christianity. They manifest no concern in reference to their eternal state, still they listen to our addresses generally in great numbers, and will often come forward with various objections against our, and defences of their system; but their manner is heartless. They require to be alarmed. We endeavour to work upon their fears and to rouse them, as well as to excite their hopes, but hitherto without perceivable effect. When an assembly, especially if it be particularly large, is listening attentively, an enraged Brahmin, or an envious Mussalman is almost sure to come, and cause disturbance; or, at least, distract the attention of the people, and

probably cause them to disperse. We then begin again, entering perhaps into conversation with a single individual; and soon succeed in collecting another congregation. Not unfrequently the obnoxious individual is caught in his own toils, and exposed before the multitude, and is then right glad to make his escape. Sometimes such will manage by indecent allusions, &c., to turn the laugh against us: all we can then do is to appeal to the more serious and respectable part of the assembly, who generally are not slow to rebuke and silence the shameless champion of a shameless creed. I was exceedingly gratified the other morning by the conduct of an old acquaintance of mine, who seems to have received much benefit from reading the *Din i Haqq ki Tahqiq*, [a work published by the Missionaries.] I was arguing with a Pundit when he came up; after listening some time he begged to have *his* say. A good deal of disputing ensued between him and the Pundit; at length my friend said, 'Brethren, listen to our word,' (there was a great crowd assembled,) 'I once thought as you think about Christianity, and I used to talk against it as you do, but I read the *New Testament*; I read it *through*; and I have never had a word to say against Christianity since. Do you the same, and you will be of the same mind.' He spoke with feeling and emphasis, and the effect was

great. The Pundit himself, even, begged for a complete New Testament.

"It may look like self-praise to remark that great and unbounded commendation is often expressed at our moderation, and freedom from anger. This no doubt tends greatly to prepare the way for that fixed attention and interest manifested, with which one's soul is sometimes refreshed and encouraged. Still there are none cut to the heart; none crying, 'Men and Brethren what must we do?' Surely, I often say, 'I have laboured in vain, and spent my strength for nought. We have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen.' (Isa. xxvi. 18, 19.) Nevertheless I have no fear in respect to final victory. I remember such promises as the one immediately following the passage just quoted:—'Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead.' I feel assured we shall, soon or later, conquer; while at the same time many of the Natives have an idea, which they do not hesitate to express, that their systems must give way before ours, and that ours must finally triumph. This want of confidence on their part, and our full assurance of hope must, not to mention other considerations, produce results favourable to the progress of the truth. But in order to secure this to any adequate extent we must have *more Missionaries*; and Missionaries to be efficient in any reasonable time must be trained by those who have themselves gone through the process. If twenty or thirty *efficient* Missionaries full of faith, with no other engagements to distract them, were regularly at work upon the immense masses of people, strangers and residents, in Benares, some effect in the very nature of things must be produced; while the fact has been that our society, [the Church Missionary Society,] since the time the Mission was first established in 1818, *have not, taking an average of the whole period, had one such man at work.* Considering the paucity of labourers that we have hitherto had (though I hope our prospects now are better) in this immense field of labour, I really feel encouraged with what has been accomplished; though as to actual conversions, it has been little enough. We have a splendid school well attended in the city, a large Orphan establishment on the Mission Premises, where a spacious church is being erected, the city is dotted with our Chapels and other preaching places well attended, we are personally treated with deference and many express even regard; Christianity is, to say the least, respected, our books are sought after, our arguments are understood and felt, and our addresses often produce apparently a deep impres-

sion. In short, the foundation of the work, whether in regard to the youth or the adults, is laid, and I trust laid firmly, Jesus Christ himself being the chief corner stone. Still it is but laid; we must take heed how we build thereupon. Great wisdom, firmness and love will be required in drawing up (which we are intending to do soon) and enforcing, rules and regulations for the large number of Christians at Sagra; as well as for carrying on the work in the city, and taking due advantage of the impression produced in favour of the Divine cause. May God of his infinite mercy grant us the requisite number, and right kind of men, with the requisite qualifications!

"But to return from what may be deemed a digression; I have had more individuals to visit me for discussions and conversation since the date of our last report than ever I have had before during a similar period: though there is not one whom I can look upon as a serious enquirer. How lamentable,—and how much cause on my part does the fact furnish for serious examination and deep humiliation!

"A drummer from the Lines (besides the one already mentioned) is a Candidate for baptism, together with his family. He says another Drummer, by repeatedly talking to him upon the Gospel, first inspired him with a desire to become a Christian. It is pleasing to hear him describe how, while in camp in the late Gwalior war, they used to sit up till mid-night discussing the subject. Upon the whole he is a very pleasing character. He is a Hindu by birth, is a shrewd man, and has a thorough contempt for popular Hinduism. I have good hopes of the man. He is straight forward, honest, and frank; but requires a flood of Divine grace to flow down upon his soul. Indeed this is the desideratum with us all—teachers and taught—Christian, and Heathen; and I believe it *will* come; 'And then they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name Israel'. (Isa. xlv. 4, 5).

"The old man mentioned in my last report still cultivates my acquaintance, and exhibits the same friendly feelings. We continue to meet at the school in the city for conversation; but he is very hard, and appears insensible to the motives of either fear or love, a state of mind which must necessarily be produced by his peculiar doctrines of Pantheism. He told me a few days ago, that Lord Cornwallis was an incarnation of Puru Brahm—the great God! He wished to make over to Government about Rs. 28,000 for charitable purposes, but Government have refused the trust, which has chagrined him a good deal. I have not been able to bap-

tize his little boy—not that the father has thrown any obstacle in the way, but the mother refuses to give the child up to live entirely with me (with permission of course occasionally to visit his parents) and therefore with the advice of the Bishop, when his Lordship was last here, I gave up the idea of baptizing him now: still I cherish the hope that he will ultimately be brought in. He comes occasionally to spend a day at my house, and goes to the city school to learn English:

“I have been carrying on for the last four or five months a controversy in writing with two respectable young men in the city. Their last communication filled almost four sheets of foolscap, and my reply to it almost seven. To give an account of the controversy here would of course occupy too much room; when it is closed, I am thinking, if my opponents agree, of publishing the whole. In the meantime I earnestly request the prayers of the church on behalf of these young men; that the discussion of the subject may be blessed to them, and lead to their salvation.

“According to custom I spent several months in itinerating last cold season, and visited a great number of towns and villages in the Benares, Allahabad, Ghazeeপুর, Jaunpur, and Azamgarh districts. I kept Journals of two of those journeys; a copy of one of them I sent to the Committee of our Society; the other I have not yet had an opportunity of transcribing. I will briefly remark that my impression from all I saw and heard was far from being of a discouraging kind, notwithstanding that I have felt of late years a great tendency to look at the dark side of things, and to despond in my work. There is in all the districts around us generally speaking a willingness to hear us, and to receive our books. In some cases indeed the people are alarmed at our visits, and are prejudiced and repulsive; but these are balanced by other cases of great friendliness, and readiness to receive and hear us. It requires of course special tact and management in the case of village people to allay their fears, and gain their confidence by convincing them that we are their sincere friends and well wishers, and that we come amongst them on a message of love.

“Upon the whole, considering the nature of the work, and the fearful difficulties with which it is surrounded and that it has never yet been undertaken by that number of men from whose endeavours success might in reason be expected, and relying always on the Divine promises, we have, it appears to me, no good cause for discouragement; that is, if a sufficient number of men previously qualified with a good knowledge of Sanscrit, and Arabic, and of the philosophy and mode of reasoning of the people, with unconquerable faith that worketh by love, and with tempers that nothing can irritate, be em-

ployed. . . . But I do think (I may be mistaken, and how happy and thankful I should be should it prove so!) that without a number of English Pundits and Moulvies, with the spirit of St. Paul, to exercise a powerful influence on many points at once, the conversion of Benares, from the peculiar structure of Hindu society, can scarcely be expected. And surely the place is worth the effort. The conversion of Benares, even the natives themselves say, would be the conversion of India. But I must check myself, though I feel deeply on the subject. I love the work notwithstanding all the trials and discouragements attaching to it. ‘I love my Master;’ and it is natural for me to cast about in order to ascertain why his cause does not prosper. I would therefore say, with deep humility for my own personal unprofitableness, let us not tempt the Lord by expecting the end without using adequate means, means too which he has put within our power. At our monthly Missionary Prayer Meetings, when all on the mission Premises assemble for prayer, I have frequently experienced great encouragement. During the coming year when the Rev. Mr. Leupolt will have joined us, I hope we shall have more leisure for social prayer, counsel, and consultation, and that one of us will be able to devote a good portion of time to the pastoral duties of the mission and congregation (which as the Orphans marry and grow up will become a very important charge) in visiting them from house to house and conversing with them individually. O! that Christ would send upon us the Promise of his Father.”*

PROGRESS AND PROSPECTS OF CHRISTIANITY IN INDIA.

To those who are acquainted with the immense difficulties which opposed the efforts made to propagate Christianity in India about the beginning of the present century, the facilities and encouragements which now exist must appear wonderful. The opposition of those who were most prejudiced against missionary efforts has been overcome. The fears of the most timid have been allayed. The apprehensions of the most desponding have been removed. It is true, that the number of even the nominal converts from Hinduism bears but a very small proportion to the vast population of India; but who can look at the thousands of Krishnaghur, and the tens of thousands of Tinnevely, without feelings of astonishment,

* “Christ sent out the 70 to those places where he himself intended to go. Surely now that so many are being sent to Benares, He himself will shortly visit us. ‘Come, Lord Jesus, come quickly!’”

gratitude, and praise? Who can hear of several individuals of the highest castes having been willing to forsake all for Christ's sake and the Gospel's—who can think of the fact that some who bowed the knee to idol gods of wood and stone are now faithful and devoted clergymen, *able ministers of the New Testament*—without acknowledging that the hand of the Lord has been with His servants, and that the success already obtained is both an earnest of still greater blessing, and a loud call for increased exertion?

But it is in the providential dealings of God with respect to India, in loosening the hold of superstition on the minds of the Hindus, in the rapid strides which they are making toward European knowledge, and in the effect of various subsidiary agencies in carrying forward this movement, that the Christian must recognise most clearly the imperative duty of seizing the present moment, and availing himself of present opportunities. Truly may it be said that *a great door and effectual has been opened unto us in Hindustan.*

The following remarks on this subject are extracted from the Reply of the Bishop of Calcutta to an Address lately presented to him. Bishop Wilson observes—

“I may truly say that the *fields* in India are *white already to harvest.* Nothing has, I believe, been seen like it since the days of the apostolic Schwartz, and perhaps not then, nor any thing approaching it. An outburst of the Native mind seems at hand. The diffusion of education, the striking benefits of European medical science, the openings of an exhaustless commerce on all hands, the scarcely-ascertained riches of the soil, the extent and magnificence of the rivers and mines, the superb harbours indenting its almost interminable coasts, the rapid increase of settlers from Great Britain and America, the security of person and property under the British rule, the unsullied purity of our jurisprudence, the number of offices thrown open to Native merit, the railroads contemplated and almost begun, and the incredible rapidity of communication by steam, uniting the whole world, as it were into one vast family; are bringing on a crisis in the Native mind most favourable to the introduction of Christianity.

“Hinduism, it is my firm belief, will soon altogether hide its head. The crescent of Mohammed has already turned pale. Worn-out and effete superstitions, they are sinking before the mere progress of science and civilization, before the startling knowledge of history, the lights of chronological learning, and the laws of evidence. It is the duty, then, of this and other Societies to ‘stand on their watch,’ and be ready to fill up the void, thus created in the Native mind, with the blessings of the revelation of Christ; and thus to enable the sagacious Hin-

du to judge of the contrast between the purity, benevolence and grace, of the holy Jesus and His glorious Gospel, and the inconceivable craft, cruelty, and wickedness, of Krishna and Mohammed, with their debasing schemes of morals. The question as to the true religion will then be virtually settled.

“God has been also pleased at this moment to interpose with His providence and grace by throwing wide open the gates of China, and gathering multitudes into Christ in India, of *such as shall, we hope, be saved.*”—

Ch. Missionary Gleaner, Oct. 1845.

WAR IN FEEJEE.

It is very painful to hear of the cruelties practised in heathen countries; and we are not fond of telling our young readers too much about them: but it is right that we should know something of them, to convince us of the need of exerting ourselves to put a stop to them; also to make us feel for missionaries who are in the midst of them. The *Wesleyan Missionary Notices*, for September, give an account of the horrors attending a war in the Feejee Islands, and from this we may get some idea of what the missionaries must suffer.

The Feejee Islands are in the Southern Ocean. The people are ferocious cannibals. Wesleyan missionaries have been labouring among them for a good while. Some of these poor people have embraced the Gospel, and prove by their conduct how the love of Jesus has softened even their hearts; but the great multitude of the people are still idolaters. The chiefs of Rewa and Bau are at war; and the missionaries to each, who were like brothers and sisters, may not now go to see one another. They fear that it will be years before peace is restored. The respect felt for the missionaries by these savages, however, is such that as yet they have been unharmed. Mr. Jaggar, the missionary to Rewa, says, “The heathen were quite astonished at our ease and apparent unconcern, while they remained in a state of constant terror, excitement, and alarm.”

We shall make a few extracts, leaving out some parts that are too horrid. Those which follow are dreadful enough:

“Feb. 2nd.—This afternoon the dead body of a man who was slain yesterday was brought here. Our teacher heard a man of great influence giving orders about the cooking of it.”

“March 29th.—We have but just got a little quiet from the constant day and night beating of the death drum; and it is again sounded in consequence of six women having this day fallen victims while engaged in catching fish in a branch of the river. They were encompassed

by their enemies and killed. They could not carry off all at once. Five of them were cut up in pieces with tomahawks, and then piled up together and left. The sixth, a young woman about eighteen years of age, was clubbed and brought to Rewa. I saw the corpse being dragged along the beach, with a multitude of men, women and children following after, shouting and laughing. The arm of another woman was also brought here. The death drums give us no quiet now, for we live within a stone's throw of the spot where the drums of Rowa are kept."

April 5th.—This morning the sister of the King of Rewa, the ex-Queen of Bau, brought over a little girl about four years old, for us to consider what her sickness was. I had heard that the child had picked a dead man's hand, and had since that lost flesh. I asked them

whether it was true. They replied, 'We did not give the hand for her to eat, because it is unlawful for children to eat men's flesh till they have recovered from the *thoko* (a disease to which native children are subject between the age of three and five years); we only gave it to her to lick.'

"9th.—This morning a white man, who has for some time past been residing at Rewa, called upon me for some medicine for a young lad who had been ill for a few days, and his friends were just going to bury him alive; but he interfered, and they gave the child up to him."

"30th.—Some Rewa men found a sick man in the bush. His people had abandoned him. He was an enemy: they therefore made no scruple to club him."

Missionary Repository, Nov. 1845.

Mission-House: New-York, January, 1846.

RECENT INTELLIGENCE.

INDIA: LODIANA MISSION.—We learn with sincere regret that Mr. James Craig, missionary teacher at Saharunpur, has departed this life, having entered into rest on the 16th of August last. His disease was an affection of the liver. An obituary notice from the pen of the Rev. J. R. Campbell may be expected hereafter. At present, we are thankful to say that his last hours were eminently peaceful. Mrs. Craig will return to this country with her children.

We have also the afflictive news to mention of the death of Mrs. Jamieson, wife of the Rev. J. M. Jamieson, at Sabathu, of cholera, on the 2d of September last. This painful dispensation will be learnt with deep regret by her friends in this country. A particular account of her illness and death will be found in another column. We cannot but feel deeply grateful for the grace which has been granted to both Mrs. Jamieson and Mr. Craig in their last days.

INDIA: FURRUKHABAD MISSION.—The health of Mrs. H. R. Wilson, which has continued to be very feeble since our last notice, had become so much worse, as we learn with regret,

that it was deemed necessary by the mission, as well as by her medical advisers, that she should return to this country without delay. A letter from the Rev. R. H. Wilson, of September 3d, mentions that they expected to leave their station on their way home, as soon as the weather would permit them to set out on the journey, perhaps about the 1st of November. The health of the Rev. J. C. Rankin had become somewhat better, and he would make an effort to remain at his post.

INDIA: ALLAHABAD MISSION.—Advices have been received from Allahabad, dated to the 19th of September. The mission were making arrangements to erect a neat church 60 by 35 feet inside.

AFRICAN MISSION.—Letters have been received from Mrs. Connelly, dated at Monrovia, mentioning her safe arrival at that place. She had heard from the Rev. Mr. Connelly at Settra Kroo, who had been seriously ill, but was again restored to health. The affairs of the mission were in a good condition.

FRANCE.—A letter from the Rev. J. Joel Audebez, dated Paris, October 16, and written on behalf of the Committee

of the Evangelical Society of France, contains the following paragraph: "We meet with facilities for preaching the Gospel of Jesus Christ. Wide doors are opened to us on all sides. The people who assemble around our evangelists increase in number. In many places, where the population belongs nominally to the Roman Catholic communion, we see them forming assemblies of 500, 600, 800, and more than 1000 persons. This proves to us that the harvest is ripe, and that if we can send into it a sufficient number of reapers, there will be joy in heaven among the angels of God." The writer proceeds to speak of the pecuniary wants of the Society. Its receipts greatly need enlargement, while the churches and individuals at home, from whom it can expect aid are neither numerous nor generally wealthy. An urgent appeal is therefore made to their brethren of the same faith in foreign countries—an appeal which we earnestly hope may meet with a cordial response. We may give some extracts from the last Bulletin of the Society in our next number.

LETTER FROM THE REV. J. M. JAMIESON.

Obituary Notice of Mrs. Jamieson.

SIMLA, Sept. 8th, 1845.

My Dear Friend:—The subject of the following letter is one of deep and melancholy interest to the writer, and will, doubtless, awaken sympathetic and pensive feelings in the hearts of many whose eyes may rest upon this page. Yes, the mournful event, which I now communicate, has broken up the fountains of my heart, and caused it to bleed at every pore. It has inflicted a wound on my spirit, which no earthly physician can heal. O! for the balm of Gilead; the life and consolations of the Gospel, while I tell you of my sore bereavement. My dear wife is no longer an inhabitant of earth. She is now a happy spirit; one of the redeemed, wearing the *Crown of Life*. On the morning of the 2nd instant, her released spirit took its heavenly flight, and left me and six motherless children to mourn our severe loss. But we weep not for her. I would not recall my beloved from her blessed abode. I trust I can truly say, "the Lord gave; the Lord hath taken away; blessed be the name of the Lord."

My dear wife never enjoyed better health in India, than she did during the last year of her

life, and we had looked forward, with a good degree of hope, to many years of missionary usefulness, and were just beginning to feel settled once more, after our late wandering. But the designs of God were to be fulfilled, so far as we were concerned, in a different way. A few weeks ago, that awful scourge, Cholera, made its appearance in our station, and among many others, selected for its victim, the partner of my joys and sorrows. About three days before her death, she complained of great lassitude, and on one occasion, when crossing her room, sunk down from weakness. She thought she was very bilious, and took some medicine. This was on Friday morning, the 29th of August, and that day, about two o'clock, p. m., the fatal disease manifested its first symptoms. The best of medical aid was, as soon as possible, called in. But the summons of death had come, and no earthly skill could arrest it. Her feeble frame was soon collapsed, and a state of extreme exhaustion ensued. In this condition, she remained without a pain, or spasm, and her mind perfectly calm and unimpaired, until Sabbath afternoon. Her extremities then became quite purple, and as cold as a corpse. A violent purging, which remained unabated from the commencement of the attack, continued its wasting progress, and she gradually sunk until four o'clock on Tuesday morning, when, in the twenty-seventh year of her age, she gently breathed her last. My dear wife had very little hope of surviving her illness from its first attack, and immediately commenced setting her house in order. Her first care was for our dear children, and she made me promise, if possible, in case of her death, to take them home at once, and said if I would not, she could not die in peace. As to the missionary work, she said, that although she had not been able to do much for her blessed Saviour, or the poor heathen, she considered she was highly privileged in being permitted to devote herself to the cause, and hoped her feeble efforts would be blessed after she was in her grave. She desired me to say to young females in America, who are looking forward to labours among the heathen, "beware of undue enthusiasm. It will fail them in the hour of trial. Nothing but a chaste love for our Saviour, and the souls of the heathen, can sustain the foreign missionary. O! if you ever go home, preach against the *romance of missions*." Such were the living and dying views of one of the humblest of missionaries, yet few females ever possessed greater qualifications for preaching Christ among the Gentiles. To a great facility in expressing herself in the native language, she added an affectionate and winning manner, and a charity which knew no bounds. I can truly say she never had an enemy from the time I first knew her. There was a mildness and sincerity in her words and actions

which disarmed even the bigoted Mussalman of his bitter hatred to the followers of Christ, and when the news of her death reached the bazar, many of the most respectable natives flocked to the mission house, and manifested their grief in loud wailings. But I must give you the closing scene of my dear wife's earthly pilgrimage. About twelve hours before she died, I told her it was very probable her end was fast approaching. She heard me with the greatest composure, and simply said, "Do you think so, my dearest?" I then prayed with her, after which she raised her hands and offered up a short prayer for her soul. She then desired all the children to be brought to her, and telling them she was dying, embraced them one by one, and gave them her dying blessing. She also had all the servants collected, and addressing them by name, exhorted them to believe on Christ and prepare for death. O! the melting scenes of that solemn hour. Throes of anguish thrilled every heart except that of the departing believer. She was calmness itself. Never shall I forget the last kiss impressed by the expiring mother on the cheek of our dear little babe. Shortly after this mournful parting, she said to the doctor who attended her, "I am dying fast; the conflict will soon be over," and repeated, as she had strength, the beautiful hymns commencing "Come Holy Spirit, calm my mind," "Come, Holy Spirit, come," "There is a land of pure delight," "The Lord's my Shepherd, He," and asked me to read for her the 5th chap. of 2nd Corinthians, and the 2nd of Ephesians. These heavenly truths she heard with much interest, and seemed to be contemplating upon them, when, raising her eyes, she exclaimed, "*Many, many, all friends.*" Here her mind began to wander, and she, by degrees, died away. Her last moments were like those of a person in a

deep sleep. Happy spirit! she left the world without a murmur or a doubt. She did not even express a wish to live. Her last prayer was, that she might glorify God in death, and in her dying moments, be kept from taking His name in vain. Her body was buried in the station burial ground, at sun-set, on the day of her death, there to await the voice that wakes the dead. A number of pious soldiers, belonging to the 1st European Regiment, volunteered to carry her remains to the tomb, and sung at her grave that sublime hymn, "Hear what the voice from heaven proclaims." Several officers, also, volunteered to bear her pall, and the sad procession was followed by the largest number of natives I have ever seen at any funeral in India, many of whom manifested their grief by rushing forward and casting handfuls of earth on the coffin while being deposited in the grave. Poor creatures! many of them had frequently heard from her lips the words of life.

I have now, my dear friend, finished my sorrowful story. Pray for me, that this deep affliction may be sanctified to me. I needed the chastisement, and my poor wife was, through grace, prepared for it. May this mysterious providence, also, be blessed to the cause of missions. I have, at present, no fixed plans for the future, but wish to take my children home to our friends, and to return to my work as soon as possible. It will be quite impossible for me to keep them in India, even a year, without great injury to them, and as sister Newton, and Craig, have so many children of their own to take home, and are both in such feeble health, I could not think of adding my six small children to their charge. What is to become of our mission? The Lord seems to have a controversy with us, but He will, doubtless, overrule all for good.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS,

IN NOVEMBER, 1845.

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Florida ch 8 00

Pby. of Bedford.

Port Chester, mite soc. Rye ch 24 00

*Pby. of New-Island."*Bridgemanpton ch, 12 00; do sab. sch. 4 25;
Southampton ch, change, 25cts 16 50*Pby. of New-York.*Jersey City ch, sab. sch. to ed. *John Johnston*,
in China, 25, mo. con. Sept. Oct. Nov. 35; ch
on 42d st. N. York, mo. con. 5 86; Rutger's-
street ch, mo. con. to Nov 33 86; Madison
Avenue ch, mo. con. 3 53; Brooklyn 1st ch,
mo. con. 6 87; Brick ch, mo. con. 2 65; Chelsea
ch, mo. con. 24; Duane-street ch, mo.
con. 30 61; Hammond-street ch, mo. con.
Nov. 3 50; 1st ch, N. York, mo. con. Nov. 58
ann. coll. in part, 2725 2958 88*2d Pby. of New-York.*Canal-street ch, 'a member,' to con. the Rev
HUGH S. CARPENTER l. m. 40; West Farms
ch, 15; Scotch ch, sab. sch. to ed. heathen
youth in India, 116 32 161 32SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*Rahway 1st ch, 125; do young ladies' for. miss.
soc. for China mission, 15 29 140 29*Pby. of New Brunswick.*Bound Brook ch, Landing Road ladies' miss. soc.
to con. Mrs ELLEN VOORHEES l. m. 30; New
Brunswick 1st ch, fem. for. and dom. miss.
soc. sup Mrs Cole, 50; Freehold 1st ch, 23
64; Princeton, 'a lady,' for education in Chi-
na, 18; do coloured sab. sch. 3 50 125 14*Pby. of Newton.*

Blairstown ch, 4 20; Allentownship ch, 20 24 20

<i>Pby. of Susquehanna.</i>			
Athens ch, 'a lady'	5 00	<i>Pby. of Cincinnati.</i>	
<i>Pby. of Luzerne.</i>		Cincinnati 1st ch, mo. con. Sept. Oct. Nov. 11	
Lackawanna ch	5 00	73; Bethel ch, mc. cou. 7 30	19 03
<i>Pby. of W. Jersey.</i>		<i>Pby. of Oxford.</i>	
Cedarville ch, fem. for. miss. soc. ed. <i>Theophilus Parvin</i> , 17 37; Greenwich ch, Cumberland co. 10; Blackwoodtown ch, 7 50	34 87	Dunlapville ch, 1; Mount Carmel ch, 1	2 00
SYNOD OF PHILA. <i>Pby. of Phila.</i>		<i>Pby. of Sidney.</i>	
Phila. 9th ch, juv. miss. soc. 6 81; Phila. 7th ch, 43 13	49 94	Piqua ch, mo. con. 9 22; Buck Creek ch, 6 25, of which Rev Mr Price and wife 5; Salem ch, 19 62	35 09
<i>2nd Pby. of Phila.</i>		SYNOD OF INDIANA. <i>Pby. of Salem.</i>	
Neshaminy ch, 10; Frankford ch, 15; Abington ch, 120; do juv. miss. soc. for Creek mission, 8 50	153 50	New Albany ch, mo. con.	26 14
<i>Pby. of Donegal.</i>		<i>Pby. of Indianapolis.</i>	
York, English Presb. ch	11 25	Shiloh ch	3 75
<i>Pby. of Newcastle.</i>		<i>Pby. of Logansport.</i>	
Octorara ch, individuals	7 00	Lafayette ch	1 25
<i>Pby. of Baltimore.</i>		SYNOD OF ILLINOIS. <i>Pby. of Kaskaskia.</i>	
Baltimore 2d ch, sup. Rev H. R. Wilson	300 00	Chester ch	6 00
<i>Pby. of Northumberland.</i>		<i>Pby. of Sangamon.</i>	
Milton ch, mo. con.	10 00	Springfield ch, 46; Irish Grove ch, 8 15	54 15
SYNOD OF PITTSBURG. <i>Pby. of Blairsville.</i>		<i>Pby. of Iowa.</i>	
Beulah ch, sab. sch, 50cts; Saltsburg ch, 20 35	20 85	Bloomington ch, Mrs Houry	5 00
<i>Pby. of Redstone.</i>		<i>Pby. of Palestine.</i>	
New Providence ch	18 00	Pleasant Prairie ch	2 55
<i>Pby. of Ohio.</i>		SYNOD OF KENTUCKY. <i>Pby. of Louisville.</i>	
E. Liberty ch, 'Adonijah' ann. don. to con. in part, RICHARD C. BEATTY, M. D. l. m. 20; Canonsburg fem. miss. soc. 22 19; Fairmount ch, 6 50	48 69	Shiloh and Olivet chs	20 00
<i>Pby. of Allegheny.</i>		<i>Pby. of W. Lexington.</i>	
Freeport ch, 5 48; Plain Grove ch, 8 50	13 98	Winchester ch, 24 04; Union ch, 30 62	54 67
<i>Pby. of Beaver.</i>		SYNOD OF VIRGINIA.	
Little Beaver ch,	20 25	Churches not named	67 14
SYNOD OF WHEELING. <i>Pby. of Steubenville.</i>		<i>Pby. of E. Hanover.</i>	
Two Ridges ch, 2 50; Wheeling ch, mo. con. June to Nov. 58 86	61 36	Richmond 1st and 2d chs, mo. con.	17 95
SYNOD OF OHIO. <i>Pby. of Columbus.</i>		SYNOD OF N. CAROLINA. <i>Pby. of Orange.</i>	
Worthington ch, 4 50; Truro ch, 24 50; do fem. miss. soc. 14 38; Mount Pleasant ch, 62; Circleville ch, 20 37; Columbus 1st ch, for China mission, 27 40; Hamilton ch, 3 16; do fem. miss. soc. 5; Worthington ch, 5 16	166 47	Newbern ch, 26; Hillsboro' ch, 21; Raleigh ch, 103 38; Shiloh ch, 12 55; Nutbush ch, 10 50; Greensboro' ch, 57 60; Spring Garden ch, 26 12; Snow Creek ch, 9 25; Cross Roads ch, 4 25; Hawfields ch, 8 50; Milton ch 27; New Hope ch, 5 50; Bethesda ch, 12; Little River ch, 1 85; '—', W. J. Bingham. 7 50	333 00
<i>Pby. of Marion.</i>		SYNOD OF S. C. AND GA.	
Delaware ch, 24 52, less 5 St. Clair money, to be credited when sold; Milford Centre ch, R. P. Mann, for China mission, 4; Liberty ch, 4 48	28 00	'A friend,' mo. contrib.	2 00
<i>Pby. of Zanesville.</i>		<i>Pby. of S. Carolina.</i>	
Cambridge ch, 16 61; Newark, 12 02, Mrs Wylie, 8; Washington ch, 32 91; Zanesville ch, 74 13, of which 31 to con. J. C. BROWN l m.; Cross Roads ch, 2; Olive ch, 5 80; Rushville ch, 6	157 47	Willington ch, mo. con.	10 00
<i>Pby. of Richland.</i>		<i>Pby. of Harmony.</i>	
Ashland ch, 15; Martinsburg ch, 19 55, less St. Clair, 6 50; Perrysville ch, 10 83; Frederick, children's coll. 4 37	43 25	Mount Olivet for. miss. soc.	15 50
<i>Pby. of Wooster.</i>		<i>Pby. of Charleston.</i>	
Guilford ch, 5; Chippewa ch, 4 40; Marshallville ch, 9 53	18 93	Walterboro' ch, 25; Charleston 2d ch, bal. of quarterly coll. 32 18	57 18
SYNOD OF CINCINNATI.		<i>Pby. of Georgia.</i>	
Proceeds of additional sales Campbell's Biographical Sketches	7 05	Harris Neck ch, mo. con. 20; St Mary's ch, mo. con. 37, sab. sch. 10	67 00
<i>Pby. of Chilicothe.</i>		<i>Pby. of Hopewell.</i>	
Union ch, 11 50	11 50	Athens. Mrs Helen Camack, to ed. <i>Helen Camack</i> at Allahabad, 25; Bath ch, sup. a heathen child, 12 50	37 50
<i>Pby. of Miami.</i>		<i>Pby. of Flint River.</i>	
New Jersey ch, 7; Bell Brook ch, 7 45; Washington ch, 9	23 45	Sheffield, R. Mable	1 00
		SYNOD OF ALABAMA.	
		Synodical coll. at Valley Creek	70 85
		LEGACIES.	
		Blairsville, Pa. Mrs Sally J. R. Davis, dc'd. 125, less state tax 3 12	121 88
		MISCELLANEOUS.	
		Newark 3d ch	63 27
		Gibson, Pa. A. Tiffany	1 00
		'Two friends,' for India	500 00
		'M. L. S.'	200 00—764 27
		Total,	\$6479 03

Donations in clothing, &c.

New-York, two ladies, clothing and shoes for the Indian missions

Lawrenceville, N. J. ladies' sewing soc. and individuals, 1 box clothing and books.

Note.—To receipts from juv. assoc. previously published, add as follows; O. ford, O. sab. sch. 18 65; Rahway, N. J. young ladies' for. miss. assoc. 37 81.

In list of names of children, fill the blank opposite the name of 'Wm. B. McIlvain,' with 75, that amount having been paid by the fem. sew. soc. of E. Liberty ch, Pa.

Received at Saharanpur.

87 50	Nov. 1, 1844. Rev J. R. Campbell, sup. boy in orphan sch. 39 0 0 G. S. Harvey, Esq. for do. 60 0 0 J. Powell, Esq. for one half sup. of Francis, 84 0 0 — 174 0 0
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Received at Saharanpur for building a Hindustani Church.

Nov. 1, 1844.	Saharanpur mission ch, mo. con. colls. 170 0 0 Mosley Smith, Esq. 200 0 0 J. Powell, Esq. 100 0 0 W. J. Connelly, Esq. 50 0 0 J. Miner, Esq. 50 0 0 G. F. Franoo, 50 0 0 Capt. Dickey, 50 0 0 Capt. Smith, 50 0 0 G. F. Harvey, Esq. 50 0 0 H. J. B. Berkeley, Esq. 50 0 0 Judge Bigbie, 32 0 0 H. Clarke, Esq. 25 0 0 E. F. Waters, Esq. 25 0 0 D. J. McLeod, Esq. 25 0 0 B. Cuyler, Esq. 25 0 0 W. Cragie, 25 0 0 H. S. Boulderson, Esq. 25 0 0 Lieut. Turnbull, 25 0 0 Dr Butler, 25 0 0 G. Edmonstone, Esq. 25 0 0 Judge Speirs, 20 0 0 Dr Corbyu, 20 0 0 G. F. Edmonstone, Esq. 20 0 0 J. Powell, sen. Esq. 20 0 0 Judge Lang, 16 0 0 Capt Pryor, 16 0 0 W. H. Jeremie, Esq. 10 0 0 Capt. Richardson, 10 0 0 Dr Edlin, 10 0 0 — 1430 0 0
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DONATIONS FROM FRIENDS IN INDIA.

Not previously acknowledged.

Received at Lodiana.

Nov. 1, 1843.	Donations and subscriptions for beneficiaries in English school, rs160.12 0 Donations for Christian village fund, 869.10 0 Miss Tapp, for girls' school, 50. 0 0 Dr Naismith, for fitting up a room in school-house for a chapel, 40. 0 0 Lodiana 1st Presb. ch, 76. 8 0 Do. towards exp. chapel, 32. 0 0 Donations rec'd for building and repairs, 383.6 0 — 1612.4 0
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Received at Saharanpur.

Nov. 1, 1843.	Rev J. R. Campbell, sup. boy in orphan sch. 58. 0 0 J Powell, Esq. for one half sup. of Francis, 84. 0 0 Saharanpur Presb. ch, 5 mos. coll. 51. 4 0 — 193.4 0
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Received at Lodiana.

Nov. 1, 1844.	Donations and subscriptions for beneficiaries in English school, 156.14 0 Donations for Christian village fund, 678. 7 2 Donations for fitting up a chapel, 46. 8 4 Lodiana 1st Presb. ch, 77.14 0 — 959.11 6
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Total,	Rs4378.3 6 Dolls.2189 24
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FORM OF A BEQUEST.

I bequeath to my Executors the sum of _____ dollars in trust to pay over the same, in _____ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV.

JANUARY, 1846.

No. 1.

Board of Domestic Missions.

EBENEZER.

"Hitherto hath the Lord helped us."

"Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the LORD helped us." 1 Samuel vii. 12.

Having just entered on a new year, it is natural for the Board of Missions to survey the past, and to look forward to the future, and contemplate the great work before them. In surveying the past, they will find abundant reasons for gratitude and praise to God; and, with devout and grateful feelings, to set up their EBENEZER.

At the commencement of this century, in the year 1800, the General Assembly, during their sessions in May, received reports of the Missionaries of the preceding year, and appointed Missionaries for the current year. The missionary enterprise was conducted on so small a scale, that they were able to manage it, during the few days in which they, at that time remained in session. But, with the increase of the business, they soon found it necessary to appoint a STANDING COMMITTEE OF MISSIONS to manage this growing and interesting concern.

The Standing Committee was appointed in May, 1802, and immediately after the rising of the Assembly, commenced their labours, and continued to prosecute them with increasing success. In 1803, the Rev. Gideon Blackburn was appointed to superintend a mission to the Cherokee Indians. He established first one school, and then another, for the benefit of that nation; and continued diligently and successfully to superintend the mission till 1810, when he returned from his mission, "assigning as reasons, want of health, and an intention of changing his place of residence." The Indian children were taught reading, writing and composition. Specimens of their handwriting and composition, were, at different times, laid before the Committee, and the Assembly. The station that had been occupied by Mr. Blackburn, was,

after his resignation, occupied by the Rev. Mr. Kingsbury, a missionary of the A. B. C.

In 1818 the Committee was constituted a BOARD OF MISSIONS, with enlarged powers; and, at their own recommendation, THE UNITED FOREIGN MISSIONARY SOCIETY was organized, that they might confine their labours to Domestic missions. This U. F. M. S. became afterwards amalgamated with the A. B. C., with the consent of the General Assembly; after they had, by a *formal vote*, stricken out the *terms* on which the two missionary societies had agreed the amalgamation should be effected. *This fact is not to be forgotten.*

The operations of the Board of Missions, were circumscribed by the want of funds; and they forebore pressing on the churches applications for an increase, lest they should obstruct the efforts then making to endow the Theological Seminary at Princeton. But, when that important institution appeared to be securely established, a few of the *friends* of the Board of Missions, (not the Board itself,) presented to the General Assembly in 1828, an *overture* for its re-organization, with a view to increase its efficiency. All that the friends of the Board wished, was granted, with only *three* dissenting voices.

The effect of this change was most salutary. New life and vigour were imparted to the Board. Its funds and its missionary appointments were doubled the first year; and in the second year, if both were not doubled again, they were greatly increased. And ever since the affairs of the Board have been carried on with wisdom and zeal. The blessing of the Great Head of the Church has manifestly rested on their labours, and much good has been done in His name. Their funds have been enlarged, and their missionary appointments increased from year to year. The result of the labours of their Missionaries, has been most encouraging. New congregations have been organized; many Sabbath-schools established; places of worship erected; the Temperance cause advanced; the wandering sheep have been brought back to the fold;

many souls converted; saints edified, encouraged in their warfare, and cheered in their pilgrimage to heaven. The Spirit of God has been shed down on different places, and gracious revivals of religion vouchsafed to feeble churches. For these signal favours the Board have much reason to be grateful. Praising God for honouring our unworthy instrumentality, let us exclaim, in devout gratitude, "Hitherto hath the LORD helped us." Let us set up our EBENEZER; and trusting in promised aid from Him who loved sinners, and died for them, let us prosecute, with cheerful and confiding industry the work before us.

What is the work before us? How great and interesting to us, and to our country! How important to the cause of our blessed Redeemer, and momentous to immortal souls! Look over the regions on this side of the Allegheny mountains, and see how many destitute places that need the aid of the Board. Then look over those mountains, and contemplate the *great West*, the great valley of the Mississippi, the present dwelling place of millions of human beings, and the future dwelling place of hundreds of millions! What a work lies before us then! What a cry is sent forth from that valley, "Come over, and help us." There, in that vast field, are destitutions indeed! The great enemy of God and man is there, labouring, with untiring diligence, to establish his gloomy sway. That region he seems to have chosen on which to fight the great battle against the liberties of the world, and the kingdom of our Lord. He is determined, that if he can prevent it, pure and undefiled religion shall not prevail in that great valley. There he has unfurled his standard, and is gathering around it his troops, heresies of every kind, the hosts of infidelity, and the veteran forces of Anti-Christ. Hence the streams of wealth that are flowing to the West from the institutions of Austria, France and Rome, to build Colleges, Cathedrals, and Schools of various kinds.

Who can contemplate this mournful scene, without painful emotion? What patriot is not ready to say, I will assist in preserving the liberties of my country? What Christian will not promise, I will, by my prayers and my contributions endeavour to save that "*Garden of the World*" from the dominion of Satan and his missionaries? Oh! when we look at the work before us, is it not evident that our Church, although her efforts and her liberality in the Missionary cause, have been increasing, yet it is but *half awake!* and that, if she would do her part in advancing the glorious kingdom of her divine Head, her prayers must become far more fervent and importunate, and her liberality greatly increased.

How small the contributions to the different Boards of the church, in comparison with what

they ought to be! The writer believes, (he thinks it correct,) that it may be laid down as a *general rule*, that our churches are able to contribute, in sustaining our benevolent Boards, as much as they pay in supporting the Gospel among themselves. The enunciation of this rule may seem startling to many. But if they will calmly analyze it, they may come to regard it with different feelings. This man pays for a seat in a church, or as a subscription to the salary of his minister, a half or a whole dollar, and can he not give a half or a whole dollar to the Boards of the church? That man pays five or ten dollars for a pew, or to support his minister; and can he not give an equal amount to our Boards? Why cannot he who pays twenty, thirty, or forty dollars for a pew, give as much to the Lord's treasury, every year? Let each reader of this article put the question fairly to his own conscience, in the fear of God. Besides, how many are abundantly able to give *twice, thrice, and four times* the amount of their pew's rent? Many can give from \$300 to \$500 a year; and some \$1000, \$2000, or \$3000 annually.

What would be the result of acting on this rule? If the average of our ministers' salaries were so low as \$200, it would yield \$312,400 per annum. The average of \$300 would not be high; and so it would yield \$468,400 yearly for our Board. And cannot this sum be raised? Oh! if a portion of that spirit of piety which pervaded the church at Jerusalem, were to animate our churches, this amount and more, would be forth coming. May God hasten such a day of Christian benevolence! J.

DOMESTIC MISSIONS IN WEST HANOVER PRESBYTERY.

With pleasure, we transfer to our columns from *The Watchman and Observer*, the following appeal to the ministers and churches of West Hanover Presbytery, from their Missionary Committee. That Presbytery seem to have embarked in the work of Domestic Missions with the right spirit. We trust their churches will promptly and cheerfully respond to their call. Let them prosecute this good work with wisdom and zeal, and the good effects will soon be visible, not only in the building up of their extensive wastes, but in the speedy revival of vital religion in their churches.—ED.

TO THE MINISTERS AND CHURCHES OF WEST HANOVER PRESBYTERY.

Dear Brethren.—It will be recollected that, at the Spring meeting of our Presbytery, resolutions were unanimously adopted to conduct our Domestic Missionary operations in connexion with the Assembly's Board of Missions, and

to enjoin it on the pastors, and stated supplies, and sessions of our churches, to take the necessary steps to present the claims of Domestic Missions to every member of the church within our bounds, and ask their aid in carrying forward this great work. As the organ of the Standing Committee of Domestic Missions of Presbytery, I am directed to call your attention to this subject. The committee are gratified in being able to state, that after considerable but necessary delay in adjusting this matter with the Assembly's Board, that Board have unanimously determined to commission all the missionaries whom we recommended to them, and to date their commissions from the time they entered their respective fields. This matter now happily arranged, will, we trust, produce results which will greatly gratify all who love our Zion.

I am sure I need only suggest to those to whom this matter is entrusted, that it is confidently expected that every one will do his duty. The Presbytery, I need hardly say, not only expects that the larger and wealthier churches will act promptly and efficiently on this subject, but that every church,—even those who are receiving missionary aid,—will attend to its injunction. If all will do what they can, not only money enough can be raised to supply our own destitutions, but we can aid, even now, the Assembly's Board in sending the Gospel to regions of our country still more destitute than ours. It will be borne in mind, that ours is a very large Presbytery, and ought rightfully to be expected to do more than supply its own destitutions. God has greatly blessed us of late years, and doubtless expects us to give substantial proofs of our gratitude.

There are now four missionaries within our bounds under commission by the Assembly's Board,—most of them upon new ground, and requiring of course large appropriations,—and applications will be made at an early day for others. There is, therefore, a necessity for prompt action in our churches. But a small amount has yet come into the treasury. The funds which may be collected will be transmitted to Mr. C. C. Read, Treasurer, Farmville.

By order of the Standing Com. of Dom. Missions of W. H. Presbytery.

J. S. ARMISTEAD, Sec'y.

CHURCH EXTENSION.

The Committee on Church Extension find themselves under the necessity of again reminding the churches, that the work committed to them cannot be carried forward without means. It is not our design, at present, to speak of the great necessity and the importance of this en-

terprise. On this subject the Board have already expressed their views fully and strongly; and the last General Assembly, under a deep conviction, "that in almost all portions of our country, and more especially in our new States, the growth and permanent establishment of churches, depend, essentially, on their having convenient houses in which to assemble for the worship of God," earnestly "recommended to the Synods and Presbyteries to take such action on this subject, as would secure its presentation to all the churches under their care." We know not how far this recommendation has been acted on by the Synods and Presbyteries. We can only say, very little in the way of funds has as yet been realized from such action. As the churches have a right to know, and we trust feel an interest in knowing what their Church Extension Committee is doing, and what means they have for doing their work, we will state in brief their receipts, and the appropriations they have made. Since the 1st of May last, when the last financial year closed, up to the 1st Dec., a period of seven months, or more than half the year, the whole amount received from the Churches, for this object, has been fifty-seven dollars and thirty-five cents. To make up this amount, six churches have contributed, all, except one, among our feeblest churches. From only a single church of any strength, has any thing come into our Treasury for this object. From a few benevolent individuals, there has been received, in addition, \$572, making the whole amount received, as acknowledged by our Treasurer, up to Dec. 1st, \$629 35. During the same period the Committee have appropriated about three thousand dollars to aid in building more than thirty new churches. Most of these appropriations are yet unpaid, but they may be called for at any moment, and when called for, it is very important the Committee should be prepared to meet them promptly. The churches should also know, that new applications for aid are constantly making—that many of these applications are exceedingly urgent, and there is reason to expect the calls for aid will be constantly increasing. And it may not be amiss to remind our brethren here, that the Committees for this object in our Presbyteries, are, generally, not slow in giving their sanction to applications for aid, and do not fail to urge on the Church Extension Committee, the peculiar importance of their particular applications, and the necessity of granting the whole amount asked. We do not complain of this. In urging their respective claims, the Presbyteries do no more than their duty. All we ask is, that they will be equally zealous and faithful in the discharge of another and a very essential part of their duty, that of urging their churches to furnish the necessary means. Our brethren all know, their Church Extension Committee can

disburse only what they receive. Dear brethren, we are persuaded this is a *good*, a *necessary* and an *exceedingly important* work. We are deeply anxious it should be prosecuted with vigour, for we honestly believe it will be greatly for the advancement of the Kingdom of Jesus Christ.

Under this conviction, we venture to submit to the churches, the following proposition, That they make an effort to raise for this object, within the next three months, the sum of *ten thousand dollars*. This we believe may be accomplished, by a very small effort on the part of each minister, and each church, without oppressing any one, and without interfering with any other good object. We beg leave to show, by a very plain and simple calculation, which all can understand, how this can be done. We have now, in connexion with our General Assembly, 2,229 churches. Leave out of the calculation if you choose, the 229 churches as too poor to do any thing, and there are 2,000 left. If each of these churches will raise for this object the small amount of *five dollars*, the *ten thousand dollars*

are secured. Is there any one of our two thousand churches, which could not, without any sacrifice, raise this small amount for such an object? We suppose there is not. But most of our churches, if asked, would readily give a much larger amount, and thus leave less to be raised by the poorer churches. If *all* will only *do something*, and do it *promptly*, the work will be done. Will the churches consider this matter? Who will take the lead, and begin this good work?

We will only add, what is done for this object should be done, by a *separate collection*. It should not be united with the collection for missions. The missionary cause demands a *full collection*, separate from all other objects. If it be united with any other object, both will be injured. Let each object rest on its own merits, and let all the churches do for each, as God shall enable them.

In behalf of the Committee on

Church Extension,

WM. A. McDOWELL, *Cor. Sec.*

Letters from Missionaries.

Iowa.

FROM A MISSIONARY IN FAIRFIELD COUNTY.

The Churches evidently revived.

For a number of weeks past, I have been incessantly engaged in ministerial duties, preaching, pastoral visitation, visitations of the sick, prayer meetings, catechetical instruction, and religious interviews, with all classes of persons to whom I could have access. I trust the Lord has been with us in our labours.

The churches under my care have evidently been revived; a goodly number have lately been added to them, of such I trust as were first joined to Christ, and a goodly number more, are, we believe, seriously contemplating the interesting question, as a personal matter, "*How shall I be just before God?*" Although I would not be understood as describing a revival of religion, in the universally received meaning of that phrase, yet the churches and congregations under my care, are evidently in a state to profit by the means of grace. Our assemblies are full, serious and attentive. I trust the refreshing seasons we are permitted to enjoy together will be continued with a large increase, and over a wider range, of the Spirit's gracious visitations.

Brief Retrospect of Labours, Sacrifices, &c.

Of the numerous Missionaries in Commission from the Board, you can hardly be supposed to

recollect minutely their varied circumstances, and fields of labour. In reference to myself, as I have been for some years in Commission, with some diffidence I make the following statement. I have, for nine years, been labouring in this Territory as a Missionary. The first year, I was not in commission—my labours were considerable, and entirely gratuitous. The second year, my labours were heavy, and, also, entirely gratuitous. During the six following years, I was in Commission from the Board on an average allowance of —. This includes a period of eight years, during which, I was entirely on missionary ground—on ground, not only unoccupied, but unvisited by any minister of our Order, and of necessity without any compensation, worth naming, from the feeble and infant churches I had formed, and among whom I laboured. Several ministers came into the Territory during this period, and after a time, most of them were discouraged, and withdrew—some few remain. As the more important churches were selected by these brethren, I successively, according to my plan of operation, went into other and unoccupied portions of the Territory. Thus, from year to year, I was on new ground, and most of the churches within our bounds, have been thus formed, at great personal expense and labour, and no small amount of suffering. In fact, I have been the harbinger at almost every place where Presbyterianism has obtained any hopeful footing in the Territory.

We are now, by the favour of God, the largest Presbytery, both as to ministers and members, in the Synod of Illinois, with a single exception.

Indiana,

FROM A MISSIONARY IN ORANGE COUNTY.

Distressing Sickness—Lights and Shades of Missionary Life.

The unprecedented sickness that the Lord permitted to come, upon the whole land, has been truly distressing. Never have such scenes of distress been witnessed in many parts of our land, since the visitation of the cholera. Multitudes suffered through lack of medical aid, and every thing that had the name of physician was kept in continual attendance on the sick. But the pestilence has abated, and the groaning land now looks through her tears, in the grief of sorrow, at the desolations that remain. Never before have the inhabitants of all this region been so much afflicted with sickness. The mortality, although numbers have died, has been less than was feared; at times, during the summer, so general was the sickness, that I was compelled to re-call appointments. It was impossible to collect an audience.

I have continued my regular ministrations at four different points. I have been greatly encouraged at one point in the country, and do most earnestly hope, the Lord will pour out his Spirit during the coming winter. The people in that section seem to be waiting, and looking for something special; most earnestly do I trust the Lord will bless the good seed-sower there, and cause it to spring up, and bring forth fruit to his glory. In September, we had a solemn communion season at Orleans, at which time the funeral sermon, for two of our members, was preached. In the last week in September, we held a communion season at Paoli, during the stated meeting of Salem Presbytery. Several of the brethren preached, during the meeting, which much encouraged and strengthened our people. There has been, and still is, a great coldness in the church generally, although a few living Christians are occasionally seen. Men are not often humbled under such judgments of God; His sore afflictions, it is found, seldom convert sinners. It is the "small voice" of the Gospel of His grace, that revives the lethargic, and brings to life those that are dead. I had been led to hope for better things in our church at Orleans during the summer. All was fair and promising in the spring, but before mid-summer, the coldness which seemed to be wide-spread in the western churches, has come upon our people, and vital piety has been in a

languishing state. In the diligent and prayerful use of God's appointed means, I still hope for better times. I have preached a great deal, have visited much, circulated our catechism and tracts, distributed as gifts, or by sale, many of the books of our Board of Publication, and have introduced some religious newspapers into our families. We are now making an effort to get the Missionary Chronicle into every family in both my congregations. In this, I think, we will succeed before mid-winter.

I have now laboured in this field about seven-teen months, and have been much encouraged, not indeed by what has already been accomplished, but by the rich prospect of greater usefulness still opening before me. I think I daily pray for the *Spirit* and the *strength* of God, that I may do rightly "the Lord's work." About *eighteen* persons have been added to our communion since I began my ministrations here. Two Sabbath schools, one Bible class, one Bible society, and one regular prayer meeting, have been organized and usefully conducted within the last year. O, that I had, if it were but one dozen praying, active members to stand by me, and hold up my hands, in prayer and effort, to save souls. It would give a social character to the means of grace, that could not fail of doing good. What can the *social qualities* of one man do towards the supply of so large a district? The demand, in almost every community, is much greater than the supply.

FROM A MISSIONARY IN ADAMS COUNTY.

Acknowledgment of a box of Clothing.—New Church organized.—Sacramental seasons, &c.

I would not fail to acknowledge the receipt of a box of clothing, and other articles, from the ladies of Dr. Jones's church in your city, together with \$5 previously sent by letter, which have greatly relieved us, and call for our devout gratitude to the great Head of the Church, for this kind providence towards us.

During my last quarter, I organized another church, known by the name of Flat Rock, about eight miles north of this place, consisting, at the time of its organization, of *fifteen* members, *four* have since been added, making in all *nineteen* members. When I commenced preaching in that neighbourhood, not quite two years since, there were no members of the church there, but now, the Lord has planted an interesting vine in that place, for which, we are both thankful and joyful; and I trust soon, the voice of praise may be heard in every neighbourhood of this, late barren wilderness.

I have held a sacramental service in each of the four churches now under my care, they were attended with much interest, and some additions made to each of them. Our prayer

meetings are generally well attended. Our Sabbath-schools have been attended with marked improvement during the summer. These nurseries of the Lord, as I regard them, are of great advantage to the children and youth of our neighbourhood, and we deeply regret they cannot be continued during the whole year, but from the scattered state of the population, and from other causes, we are compelled to discontinue them during the winter season. The effect, when there is no Sabbath-school, is but too apparent. Still, we trust the instruction given is not lost, but the Lord, in his own good time, will cause the seed sown to spring up, and produce an abundant harvest.

Another Missionary greatly needed.

There is great need of another good man to labour in this field; although small, when I commenced my labours here, it has grown entirely too large for me to give anything like that attention to its different parts which is necessary. I have recently commenced preaching in another neighbourhood, and expect for a time to continue service there. What may be accomplished I cannot now say, but there is good attendance, the house, which is the largest in the place, is constantly crowded, and good attention is given by the audience; many seem much impressed during service, and in conversation speak freely on the subject of religion.

If you have the man, and the means, I do hope you will send some one to take part of this labour with me. We have the *hearers*, but none to lift up the voice and say, "Behold the Lamb of God."

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FROM A MISSIONARY IN ST. JOSEPH'S COUNTY.

Want of Ministers in Northern Indiana.

Without dwelling on matters pertaining to this particular congregation, I wish again to call the attention of the Board to *Northern Indiana*. Notwithstanding their desire, and I believe too, their best endeavour to procure fellow labourers for this field, some how or other, *no brother has yet come to our aid*. A good brother, whom you sent, has settled elsewhere. He was not permitted to come among us. The solicitations of the people on the way, that God's ministers should tarry and preach the word to *them* are so numerous, that if your men set out, with the view of coming to this field, they seem never to reach it, especially if they come by "the overland route." We wish it were otherwise, or rather we wish there were so many coming West, that all would not be taken up before reaching us. Being few in number, and "the

harvest great," we sometimes feel not a little "cast down;" and were it not that we are assured "the Lord reigneth," we should be quite "in despair." How can it be otherwise, when our vacancies are left unoccupied year after year, and constantly in danger of being weakened, if not destroyed by those whose object it is to divide; or if not uprooted, to be grown over by noxious weeds; while the churches sleep, the enemy is sowing tares. We need labourers, and we still ask with increasing earnestness, where, who are the men willing to come into this opening field, and toil for the Lord? We have in this northern tier of counties, including one in Michigan, some four, or five, or six churches, anxious to hear the word from the lips of the living teacher, and several other points, where churches must eventually be organized, or be occupied by errorists and infidels. True indeed, if men are sent, *the means for their support* must be furnished principally by the Board, until the increase of the population, and their circumstances will enable the people themselves to sustain the Gospel. It may perhaps be said, if the population be yet sparse, better wait until the reverse be true, and for the present, send labourers into other fields. This, at first thought, would seem a reasonable suggestion, but there are circumstances, which present another view of the subject. This field embraces, confessedly, some of the *very best* counties in the State, and will eventually be filled with a dense population. Tens of thousands of acres of excellent land, easily cleared, are soon to be occupied by settlers, and this country is yet to be, we believe, one of great importance in both the civil, and religious world. The particular locations we refer to, are to become centres of wealth and influence. Error already abounds, and our Roman Catholic neighbours are not wanting in diligence to secure all the best places; and if Protestants sleep on a little longer, it will be too late to pre-occupy the ground. It would be exceedingly desirable, and a matter of unspeakable joy, and thanksgiving, to have hundreds of Protestant, self-denying families, *consistent, honest Presbyterians*, move in among us, and by their healthful, moral influence aid in building up schools, sustaining religious institutions, and enlarging the borders of Christ's kingdom. We greatly need such families whose object is, in connexion with bettering their worldly condition, *to do good*. Families who serve God, and their country, and keep out those, who serve Anti-Christ, or themselves. And we need ministers of Christ to accompany them, to preach the word to them, and to aid in establishing the truth in this land. May God speedily supply the wants of this people.

Mission Rooms: Philadelphia, January, 1846.

“THERE REMAINETH YET VERY MUCH LAND TO BE POSSESSED.”

The subject of *Domestic Missions* is one of deep and tender interest to every patriot, and every Christian. It is one of those subjects in which *all are concerned*, which comes directly *home* to us, and makes its appeal to every individual who loves his country, or feels any interest in the welfare of his fellow men. The object of domestic missions is to give a pure Gospel, with all its conservative, sanctifying, and saving influence to the destitute population of our own country: and by giving the Gospel, with its ministry and ordinances, to our whole population, to aid in training up this great and growing nation to the enjoyment of all that is valuable in life, and to be a blessing to the world. What an important, what a noble object! To accomplish this object, so desirable, *something, yea much has been done*. By the missionary operations of our own Church, an amount of good beyond all human calculation, has already been accomplished. The salutary and saving influence of these operations has been felt far and wide through our land, and thousands, and hundreds of thousands of our countrymen can attest its value. We rejoice, and thank God for the good which has been done. And we rejoice in being able to say to the churches, that this blessed cause is now in a prosperous state; it is on the *advance*. The good work is *progressing*. God is smiling on the efforts of the church in this department of her work, and the active friends of this cause are increasing. This is encouraging, and we hail it as a token for good to our land, and to the world.

But while we rejoice in the good already done, and would be unfeignedly thankful for the present prosperity of the cause, we desire ourselves not to forget, and would remind our brethren, that this great work of spreading the Gospel through our land has *but com-*

menced, that it is a *constantly increasing work*, and that it demands the united, concentrated energies of the whole Church. “*There remaineth yet very much land to be possessed*,” and we should hasten the work, of giving the Gospel its rightful possession of this whole inheritance. Wherever we turn our eyes, in the field in which the Presbyterian Church is called to labour, we behold moral desolations. In the middle, the southern, and the western states, we find whole communities, including thousands, and tens of thousands of intelligent and immortal beings, our brethren and fellow citizens, living under the same government with ourselves, doomed to silent Sabbaths, without a Sabbath, without any of the privileges of the Gospel; thousands of families living in ignorance and sin, wretched themselves, and in their present state, spreading a pestiferous influence all around them. This, dear brethren, is not an imaginary picture; it is solemn, fearful reality. There are hundreds of thousands in our own country, whom the Gospel has not reached. Nor is this all. The wide field of moral destitution in this land is constantly *extending*; the field for missionary effort is daily *enlarging*. The people are spreading on all sides into our almost boundless wilderness. New lands are almost daily becoming occupied, and new fields of enterprise are opening to the Church, and our wide domain is becoming wider and still wider. What a field is *open*, and *opening* for Christian effort in this land! *There is indeed much, very much land yet to be possessed*. And now is the time for the Church to put forth her whole strength in this work. Now, when society is in a forming state, and before dangerous and destructive errors gain possession, let the living, life-giving seed of God’s truth be planted in the minds and hearts of the people. What is done *now* to spread the Gospel in our new settlements, in all human probability will accomplish more extensive and permanent good,

than ten times the same amount of labour will ten years hence.

Dear brethren, what we do in this work must be done *quickly*, must be done *now*; we have no security for even to-morrow. Time passes rapidly away; another year, given us to labour for Christ, is closing. It has been a year of great apathy in the Church, of great dearth to Zion; but while the Church has slept, time has carried its millions to God's bar, and to the fearful realities of eternity. Standing on the thresh-

old of a new year, do not we hear God saying to us, "*knowing the time*, that *now* it is high time to awake out of sleep?" While, then, we enter on the new year with *thankful* hearts, O let us endeavour to commence it with *higher aims, nobler purposes, holier resolves!* Let the Church wake from her slumber, shake off her lethargy, and do faithfully her part of the work, in sending the Gospel, and following it with fervent, believing prayer, and God will accomplish the rest.

RECEIPTS IN THE TREASURY AT PHILADELPHIA.

IN NOVEMBER, 1845.

SYNOD OF ALBANY. <i>Pby. of Troy.</i> First Presb. ch, Lansingburg, N. Y. addl. 16 50; Second-street Presb. ch, Troy, N. Y. 226	242 50	Dripps I, Margaret Stroud I, Tabitha Stewart I, Alice McClellan 1	6 00
SYNOD OF BUFFALO. <i>Pby. of Steuben.</i> Windsor ch, N. Y.	5 00	<i>Pby. of Donegal.</i> Cedar Grove ch, Pa. 16 25; Slate Ridge cong, 17	33 75
SYNOD OF NEW-YORK. <i>Pby. of Hudson.</i> Scotchtown ch, N. Y. coll. in part	92 00	<i>Pby. of Carlisle.</i> Carlisle ch, Pa.	65 25
<i>Pby. of New-York, 2d.</i> Scotch ch, N. Y. don. of John Johnston, Esq.	100 00	<i>Pby. of Northumberland.</i> Muncy ch, Pa.	9 00
SYNOD OF NEW-JERSEY. <i>Pby. of Elizabethtown.</i> First Presb. ch, Rahway, N. J. to con. Fred. King and W. M. Crowell h. m. 100; 1st Presb. ch, Elizabethtown, N. J. in part, 160; Chatham Village cong, coll. 23 50; do. mo. coll. 27	310 50	SYNOD OF PITTSBURG.— <i>Pby. of Redstone.</i> Don. of Rev. Wm. W. McLain	10 00
<i>Pby. of New Brunswick.</i> Miss. Bible and Tract Soc. of Princeton Theo. Sem. 61; don. of Rev J. J. Janeway, D. D. 100; 2d Presb. ch, Cranberry, N. J. 32; fem. for. and dom. miss. soc. of the 1st Presb. ch, New Brunswick, N. J. 50; 1st Presb. ch, Freehold, N. J. 15 11	258 11	SYNOD OF OHIO. <i>Pby. of Zanesville.</i> Cambridge ch, Ohio	5 00
<i>Pby. of W. Jersey.</i> Greenwich cong, Cumberland co. N. J. 10; Blackwoodtown ch, N. J. 8	18 00	SYNOD OF N. INDIANA. <i>Pby. of Michigan.</i> Plymouth ch, Michigan	12 00
<i>Pby. of Newton.</i> John Wilson of Allentownship ch, Pa. 5; a private individual, 5; Newton ch, 25; Stillwater ch, 15; Allentownship ch, 20	70 00	SYNOD OF ILLINOIS. <i>Pby. of Kaskaskia.</i> Equality and Golconda chs, Ill. 6 07; Chester ch, Ill. 7	13 07
<i>Pby. of Luzerne.</i> Presb. ch, Mauch Chunk, 5; don. of the Rev Thomas P. Hunt, 75	80 00	<i>Pby. of Iowa.</i> Mount Pleasant ch, Iowa	2 70
SYNOD OF PHILA. <i>Pby. of Phila.</i> Tenth ch, Phila. addl. Miss Brooks, 1; 2d ch, Phila. cash coll. 88 94; do Mrs E. Field, 5; do Mary Anderson, 5; juv. miss. soc. of the 9th ch, Phila. 6 81	106 75	SYNOD OF N. CAROLINA. <i>Pby. of Orange.</i> From the following churches, per Rev. Drury Lacy, viz. Raleigh 83 08, Hillsboro' 20 60, Greensboro' 92 50, Clarksville 27 07, Cross Roads 4 25, Hawfields 8 50, Milton 38, New Hope 5 50, Little River 1 85, Spring Garden 39 05, Nutbush 43, Danville 41; Miss Ann S. Sped 2, Win. J. Bingham 7 50, Miss Sarah C. Ayer 2	415 90
<i>Pby. of Newcastle.</i> Upper Octorara ch, Pa. per T. Stewart, 6; from the following: Keziah Withrow 2, Ann E.		MISCELLANEOUS. John P. Hall, 5; Springfield, Mass. two ladies 2	7 00
		Total,	\$1862 53
		<i>Clothing, &c.</i> From the ladies of, the Industrious Soc. of the 1st Congregation ch, Bennington, Vermont, a box of clothing, valued at	54 50
		FOR THE CHURCH EXTENSION FUND. A friend, for the Pines, N. J.	2 00
		THOMAS HOGE, Treasurer.	

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN NOVEMBER, 1845.

SYNOD OF PITTSBURG. <i>Pby. of Ohio.</i>		<i>Pby. of Allegheny.</i>	
First ch, Pittsburg, addl. Mrs Ogden 1, Miss Stevenson 1, R. Beer 5, J. Marshall 10, F. G. Bailey 25, Samuel Bailey 25, J. F. Perry 2, J. Blair 5, W. R. Murphy 10, Wm. Ewing 2, R. Dalzell 3, A. Laughlin 25, M. Allen 50, J. E. Breeding 5, John D. M'Chord 10, Mr Leech 2, per F. G. Bailey, Esq. 181; Raccoon ch. 10; Pisgah ch, 3 31	194 31	Butler ch.	22 12
		<i>Pby. of Redstone.</i>	
		Mount Pleasant ch, bal. to con. Rev J. J. Brownson an h. m.	8 00
		Total,	\$224 43
		J. D. WILLIAMS, Treas.	

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN OCTOBER AND NOVEMBER, 1845.

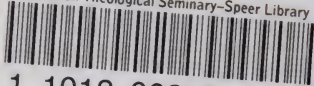
SYNOD OF CINCINNATI.		<i>Pby. of Lake.</i>	
Synodical coll. at Dayton, Ohio	20 0	La Porte ch, Ind.	8 06
<i>Pby. of Miami.</i>		SYNOD OF ILLINOIS.	
Mount Pleasant, Ohio, 3 15; Mrs Lowe, Dayton, Ohio, 10	13 15	Synodical coll. at Jacksonville	24 00
<i>Pby. of Cincinnati.</i>		<i>Pby. of Schuyler.</i>	
First ch, Cin. 91 01; Rev J. A. Dunlap, Cin. 5 50	96 51	Mount Sterling ch	5 00
<i>Pby. of Sidney.</i>		<i>Pby. of Palestine.</i>	
Sidney, Ohio, 58 50; children of the Rev J. A. M. 25cts; Troy ch, 21 85; Sidney Pby. 23 82; Buck Creek ch, 19 25; Urbana ch, 14 85	138 52	SYNOD OF MISSOURI. <i>Pby. of St. Louis.</i>	
<i>Pby. of Maumee.</i>		Bonhomme ch, Mo. 9 55; 2d ch, St. Louis, 62 25; Hillsboro' ch, 16 53; Des Peres ch. Mo. 8	96 33
Findly ch, Ohio	28 00	SYNOD OF KENTUCKY.	
SYNOD OF INDIANA.		Synodical coll	41 65
Synodical coll.	17 50	<i>Pby. of Louisville.</i>	
<i>Pby. of Salem.</i>		First ch. Louisville, Mrs Coleman, 2 50; Six Mile ch, 6 37; 1st ch, Louisville, 6 50	15 37
Livonia ch, Ind. 20 90; Monroe ch, Ind. 4 60; Salem ch, 4 80; New Albany ch, 2 25	32 55	<i>Pby. of Transylvania.</i>	
<i>Pby. of Vincennes.</i>		Lebanon ch, Ky.	10 00
Princeton, Ind. 7; Lower Indiana ch, 6 20; Upper Indiana, 4 30; White River ch, 4; Mrs Aune Baum, Terre Haute, Ind. 20; Carlisle, Ind. 7 62	49 12	<i>Pby. of W. Lexington.</i>	
<i>Pby. of Crawfordsville.</i>		Georgetown ch, Ky. 5; Harmony ch. 27 42; Woodford ch, Ky. 25; Mrs Lucy O. Scott, Lexington, Ky. 14	71 42
Frankfort ch, Ind.	0 50	<i>Pby. of Ebenezer.</i>	
<i>Pby. of Indianapolis.</i>		Ebenezer Pby. 12; Washington ch, Ky, 9; Paris ch, Ky. 35	56 00
New Providence, 3 06; Bethany, 3 50	6 56	MISCELLANEOUS.	
SYNOD OF N. INDIANA.		Palmyra, Ind. 5 85; Rev J. A. Rosseel, re-funded, 20; sales at missionary depot, 76 13; R. L. Walpole, 10; Rev B. H. Campbell, 3; sales at missionary depot, 106 22	221 20
Synodical coll.	50 00	Total,	\$1022 56
<i>Pby. of Logansport.</i>		WILLIAM GARVIN, Treas.	
La Fayette ch, 12; Indian Creek ch, 5 50; La Fayette ch, addl. 2	19 50		

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